The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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Our Special Contributors.

THE LOVING DISCIPLINE OF GOD IN TRIALS.

In regard to everything in our Christian career, and for us as Christians, everything in life, as the children of God, it is written JEHOVAH JIREH, *the Lord will provide; the Lord will see to it.* It is under this general seal in the Old Testament, that the particular seal of God's love to us in Christ Jesus is applied in the New, namely, that all things shall work together for good to them that love God, who are the called according to his purpose. That purpose is a purpose of infinite love, and nothing shall be permitted to interfere with its accomplishment. And assuredly, if the children of God would not attempt to have their own will, apart from his, but would obey the sweet divine injunction to be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let their requests be made known unto God, leaving it with God to provide, and always leaning upon him in the sweet and blessed spirit of adoption, then they would have experience of this "all things" in present and daily demonstration, much more evidently.

The paternal and disciplinary Providence of God, in fulfilling this promise, is made up of mercies and trials, the trials themselves being mercies in disguise, and often the greatest mercies. The children of God receive their blessings as coming immediately from God's hand, and blesings are double blessings, when this is the case. A crust of bread or a cup of cold water, a night's sleep, the fragrance of a flower, the shining of the sky, the breathing of the atmosphere, are inestimably precious as the gifts of a Father's love. And it is the sweetness of a child's love, to receive all things as immediately from God. So received, the prosperity God gives to his children, far from making them proud or self-confident, inspires them with humility, and makes them penitent. While they gratefully rejoice in his love, his goodness leads them to repentance. Every blessing they receive, *so* received, brings them nearer to God, and God nearer to them. The obligations of gratitude and love are continually increasing, and God's mercies, sown in the hearts of God's children, produce continually according to God's design, a harvest of heavenly graces.

The children of God are continually *finding out* God's mercies, discovering more and more of his goodness, just as little children learn to read, first in letters, then in words of one syllable, then of two, and so on. So are the children of God, in their infancy in this world, spelling by syllables, but learning more and more, and able daily to understand larger lessons, and to compass vaster meanings, under the teachings and disclosures of God's Spirit. They learn more and more of the lessons of God's goodness, and more and more of the music of praise.

And such lessons as those in the grand eighth chapter of the Epistle to the Romans, which the children of God at first began to receive afar off, as it were, or simply by faith, and only upon God's authority, yet wondering how it could possibly ever be brought about, and looking at it rather as a great speculation than a practical lesson, they are able at length to write out and demonstrate in and from their own experience. More and more the mere husk of such promises drops off, and even in this world, and within themselves, they see and feel the growth and the glory of them. From a general faith in them, they advance to an appropriating faith, like that of Paul's, *who loved* ME, *and gave himself for* ME.

At first there is, perhaps, only an admiring faith, that such things can be, as the inheritance of Christians. The mind is in the attitude of a little child, admiring a great palace, who, if its father should say, "My child, this is yours, this was built for you, and I give it to you," would not know what to make of it, but would think something was meant by the words which it could not understand, something in a playful figure, rather than in serious earnest. So with the faith of the soul in such promises of God. At first the soul hardly dares apply the word or the thought, *mine*, to such a text, though God says, This is yours, it is meant for you, and I give it you. But gradually it learns to believe in God's goodness from experience, and rises to this appropriating personal faith by the steps of God's providence as well as his Word.

And this not only in mercies, but in trials also, and often more in trials than in mercies. Indeed, trials may be called the *school*, while blessings are but the *playground* of God's children. The discipline in the school is sometimes intense, but lessons are learned there for life and through eternity. *Faith* is taught there, while the playground is rather a discipline of *sight* and recreation. In the school of trial we learn how God *can* bring, and *does* bring, good out of evil. The love of God is that spiritual alchemy that converts all shapes of trial into a rich and strange beauty. The clouds may gather in tempests around the Christian's horizon, and sometimes may cover the whole sky; but when they break, God is there with blessings, and when faith beholds the sun of God's love shining upon them, they pass in bright forms, with contrasts of light and shade upon the landscape, filling it with beauty. Or if this be regarded as mere poetry, and if the soul is burdened with real trials, hard to bear and long continued, and does not yet see any breaking up of the storms, nor any appearance of the rainbow, but seems to be in the very darkness of the shadow of death, still there is anchorage ground for the soul in this promise; and though all God's waves and billows seem to go over it, so that the soul is ready to cry out again and again, All is lost, yet still the anchor holds, and the very object for which God sends trials upon his children makes it impossible but that they should prove blessings. For God rebukes and chastens *because* he loves, and loves too well to suffer his children to go astray from him. Discipline has he taught us this, that God chastens us for our profit, that we may be partakers of his holiness, and this is God's passport for us through the world; every trial has his *visée* upon it, so that we pass through securely, and the encounter of trials becomes the thing in which more than the great promise for all things working together for good is found true. It is God's signature on the back of his own promise, by which it becomes available for us in all circumstances. Enemies, conspiracies, sicknesses, disappointments, the loss of friends, perplexities in business, the blasting of plans, the pressure of poverty, the slanders of wicked men, afflictions of every kind, are but God's refining instruments and agents. The storms that he sends do but clear the spiritual atmosphere, and open heaven to the view.

Sometimes a Christian soul, in which the marks of God seemed almost undiscoverable from long neglect and carelessness, is proved in the fire, and the image of God is renewed upon it; just as the inscription on a rusty coin may sometimes be brought out by the heat, so that you can read the date and the author. The trials of God's children always work for good, for they quicken the soul in prayer, they throw the soul upon Christ, they bring eternal things near, they call faith into exercise, they produce repentance and mourning for sin, they soften the heart, and lead the affections to heaven.

Death itself, the last of mortal evils, and to an unbelieving soul only the introduction to immortal misery, is the greatest of blessings to the Christian, the portal to a world of rest and praise, and the introduction to a full experience of the truth, that all things work together for good to those who love God. It is an introduction to the knowledge and enjoyment of all things freely given to us of God in his Son. The passage may be dark, but Christ holds the keys of death and of hell, and precious in the sight of the Lord is the death of his saints, and those who trust him in this world shall have his presence in the dying hour, and his victory over death shall be theirs, and his own life in glory is theirs for ever and ever. C.

LETTER FROM MRS. STOWE.

Church of St. Ambrose, Milan.

ST. AMBROSE has always been one of our favorite saints, and so as Milan has a church to his especial honor, we resolved not in all events to neglect paying our respects to his memory.

The Church of St. Ambrose still has in its massive doors fragments of those very portals which the gallant and courageous saint barred against the entrance of the Emperor Theodosius, when he had stained himself by the massacre of a portion of one of his provinces. It is one of the puzzling problems of morals, that though war is the essence of all that is wicked, yet a military education often develops the finest and noblest qualities. We doubt much if Ambrose would have kept the Emperor out of the church as stoutly as he did, if he had not been son of the Prefect of Gaul, and brought up under Roman military discipline, and finally a commander in the army.

This old church or basilica was founded by the martial old saint when Bishop of Milan, and dedicated by him June 19, 387, to two martyrs, Gervasius and Protasius, whose bones he removed here.

Ambrose probably thought himself no great of a saint—in fact, it was quite difficult to get him to take the bishopric; and probably doing his very best in it in right Roman soldier fashion, he regarded himself secretly as a sort of spiritual parvenu, and for this reason was the more ready to bow down to the bones of two real undoubted martyrs discovered in his time. Probably he thought these bones worth much more than a mere honest live bishop like himself. But posterity was quite of another opinion, and dedicated the church to Ambrose, and gave him there a shrine of gold and gems exceeding the wealth of most churches in Italy—so that the last thing anybody thinks of in the church is the shrine of the very two martyrs for which it was founded.

The brave old Ambrose lies under the high altar, between his admired saints, and the facing of this altar is one of the most splendid monuments of goldsmith work in the middle ages. So precious is it that it is not open to the vulgar gaze, but guarded by heavy oak casings locked with various locks and fastenings, which it required some time for the priests to undo when, by the payment of an extra sum, we had expressed our willingness to behold the inner treasures of the church. The front and sides are plates of purest gold, glittering with the most splendid gems and wrought with exquisite nicety. As it was dark in the church, and we had to regard this thing by a candle which the priest held, we all went upon our knees,—for the interest of a party of ladies in jewels in church or out is known to be fervent. The priest smiled with the enthusiasm with which some of the younger members of the circle showered their commendations on the splendid rubies, emeralds, and other magnificent gems. There were bas-reliefs of Christ, the Evangelists, and Apostles in the panels which these jewels surround. The back side was of silver gilded and enriched with gems, where the artist has sculptured the principal events in the life of Ambrose. First he is represented as a child asleep in the halls of his father's palace at Arles and the bees swarming about his mouth—a symbol of the future sweetness of his eloquence. Second, he is taking the command of the Eastern provinces of Italy. Third, having been chosen by acclamation Bishop of Milan, he seeks to escape the honor by flight. Fourth, his baptism—which it seems, as was often the case in those days, had been long deferred and did not take place till after his nomination. Fifth, his ordination—and then certain miracles which probably the good saint would be surprised to see if he could enjoy the pleasure of looking at his own tomb; and, lastly, his death and ascension.

It is not for Yankees, born and bred in modern realistic life, to judge these enthusiastic monuments, in which a people so passionate and poetic in their nature as the Italians, expressed their sense of departed worth and virtue. All of us have something of it in us. Even in America, when a great man dies, people meet together, print a string of resolutions, and wear crape on the left arm for thirty days. But Italy, having five times as much of this feeling to dispose of, built shrines in gold and gems. A good man's life became a tradition, people thought of it, dwelt on it, repeated it, exaggerated with the fondness of veneration, till the man became a saint, and stories of his deeds grew and blossomed like miraculous flowers. After all, gold and gems have in themselves only a conventional value, and the locking up a certain number of any of them in a shrine, takes bread out of no mouth, and certainly it is a very dazzling and striking form of saying to a future age how much a past age valued this man. So I do not quarrel with the shrine of St. Ambrose, with all its splendor, since it commemorates the life of a brave and noble man, such as the church wants many of at all times.

In this church, also, they showed us Ambrose's Episcopal Chair, and a very old book with the Ambrosian liturgy, which, however, we could not flatter ourselves was the one he used. There was also an ancient mosaic of the saint, not particularly flattered, but curious for its antiquity.

Having heard much of the difference between the Ambrosian and Roman service, we have hearkened diligently in the Cathedral, but can discern little, except we fancied a graver and more majestic style of chanting which we thought we perceived.

This chanting in Milan Cathedral, as it rises and floats along those magnificent aisles and arches, is one of those things which affects us through the imagination so powerfully as to prevent criticism. We would not give a fig for a person who could think at the moment whether it were *good* music or not. The whole church seems at times to pulsate and throb with it as you are walking on the outside, as if the organ were a vast heart sending jets of sound into every little spiret, and making all like a living thing. But enough of this for to-day. H. B. S.

FROM OUR WASHINGTON CORRESPONDENT.

WASHINGTON, D. C., Jan. 7, 1860.

WE have had another week's fruitless debate in the House, and there is no prospect that there will be an organized House one month from to-day.

The Southern Democrats have occupied the most of the week in lecturing the Republican members and the people of the free states upon their criminality in daring to entertain and avow sentiments inimical to the darling institution of negro slavery. Occasionally responses have been made by here and there a Republican member, when the charges by the lords of the plantation were too insolent and outrageous to be borne. Messrs. Dawes and Gooch of Massachusetts replied most eloquently and triumphantly to the arraignment of Massachusetts by men who are at this very time engaged in fomenting discord, disorganization, and disunion. For it is not to be denied that there is a large body of men in the House from the slave states who are now bent on preventing an organization, that the Government may come to a deadlock. This very afternoon Mr. Garnett of Virginia declared in his place that he and a number of Southern members would *never* permit the plurality resolution *to be put to vote* in the House—that it shall *never* be organized except by a majority vote. Mr. Pugh of Alabama declared that he was for "*perpetuating discord in Congress*," I quote the words which fell from his lips, that this Union might be dissolved. Yet we find that Northern Democrats are appealing to their Republican brethren to "save the Union," when it is their Southern allies and they alone who put the Union in jeopardy.

What the result of this remarkable contest will be it is now impossible to foresee. No man can get a majority vote in the House; and the Disunionists, by mere brute force, by talking, and calling the yeas and nays, will prevent the presentation of a plurality resolution. So the Government is already in a dead-lock. The Post Office department is in danger of a collapse, and yet the entire responsibility rests upon the Democratic members of the House—of course including the Douglas men, Horace F. Clark, Adrain, and Riggs of New Jersey. These last-named gentlemen, it is understood, sympathize to a great extent with the supporters of John Sherman, yet they sit day after day and hear the threats of the Southern Democrats against the plurality rule, fair play, and the Union itself, yet refuse to settle this contest, as they might do at once, and at the same time please the men who voted them into Congress. If they would only imitate Mr. Haskin and Mr. Hickman, and cast their votes directly for Mr. Sherman, he would be elected, and this shameful condition of things would be put to an end. Disgraceful it certainly is for such a body of men to remain so long together without being able to organize.

So far as I have been able to discover, the Republican members are determined to adhere to Mr. Sherman even if there be no Thirty-Sixth Congress. Mr. Sherman has been so vilely abused for his indorsement of the Helper book, the whole body of Republican members have been attacked with such ruffianly insolence, that they will not pull down their flag at the command of the crew of calumniators, "the drunken mutineers," to quote Caleb Cushing's phrase, who manage everything as they will in the House. They are prepared to meet every day, in the House, till March 4, 1861, without an organization, if the Democrats so decree, but they never will consent to obey the dictates of the Southern Disunionists in their selection of a candidate for the Speakership. If the South will have the disunion question precipitated *now* upon the country, let it be settled now. And if Northern Democrats, or the Anti-Lecompton men, will remain in alliance with these disorganizers, they will soon be swept from Congress as the leaves of the forest are driven before the autumnal gale. If Mr. Buchanan can abide this paralysis of one branch of Congress, if he can carry on the Government without appropriations, and will encourage the few friends in the House whom he still retains to abet and aid the Disorganizers, certainly the Republican members need not be alarmed nor the people of the free states be in any anxiety over the conduct of their enemies. The conduct of the Republicans in Congress is admirable. They will permit their foes to occupy the position of resistance to an organization till they are sick of it, or the third party members see fit to vote for Sherman.

The intense agitation of the slavery question in Congress—introduced as usual and kept up by Southern Democrats—fans the flame of excitement out of Congress. The Southern states are in a terrible panic, and completely lost to all sense of reason or justice. A fresh illustration of this cowardly panic was furnished by Virginia the other day. A gentleman by the name of Crux, an Englishman, who has by hard labor on a farm in Fairfax county during the past few years amassed a competence, lent to two or three of his slaveholding neighbors copies of the Helper book. Mr. Crux is a modest, innocent, inoffensive man, and had no idea of either offending any law or any citizen of Virginia, but he was seized, thrown in jail, and only got out by giving bail in the amount of $2,500 to appear and take his trial before a Virginia jury for circulating incendiary books. Knowing too well the character of Virginia justice, and the ferocity of temper among the slaveholders at the present time, he forfeited his bail-bond, and fled to a free state. So his loan of a Helper book or two to a few of his old neighbors cost him his old home, and the round sum of twenty-five hundred dollars!

Another "incident" of the "peculiar institution" has just come to my knowledge. A foreign stone-cutter in the employ of this Government, not a hundred yards from the Capitol, some months ago fell in love with and seduced a pretty quadroon slave, whose owner also lives here and has for two or three years been in the habit of renting to the slave her time. The quadroon and stone-cutter lived together here for some time, when the latter proposed to the slave that she should accompany him north, where he would free her. Implicitly trusting her lover, the girl avowed herself at the depot as the slave of the stone-cutter, and passed as such through Baltimore. After a few days in New York, they traveled westward, the avowed purpose of the white man being to settle in the far West, where they would be unnoticed. The slave-girl followed him with a trusting heart, and he took her to Cincinnati, then over to Louisville and into the interior of Kentucky, where he deliberately sold her for fourteen hundred dollars, pocketed the money, and sailed for Europe, where the human fiend now is. The slave-girl has not been found as yet, though she was traced into Kentucky, and her owner declares his willingness to free her if he can recover her. Even the defenders of slavery here are loud in their condemnation of this horrible act, and freely express their sympathy for the slave-girl. But why should they? This very act is repeated a hundred times daily in the slave states, and the guilty parties are respectable slaveholders. Wives are separated from husbands, lovers from each other, and parents from children, and all in strict accordance with Southern law.

It is this institution which is struggling for the supremacy in the House, and which clamors for disunion and universal ruin, rather than witness the triumph of the principles of human freedom. D. W. B.

FROM OUR FRENCH CORRESPONDENT.

X——, December 16, 1859.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN: The few persons in France who still manifest an interest for political affairs are busy in speculating upon the future Congress, and there is a pretty general opinion that not Italy merely, but the whole of the questions settled by the Congress of Vienna, are to be taken up and resettled in quite a different manner from that of 1815. Already we hear of different fractions of nations who believe themselves to have been wronged at that time, agitating and preparing their appeals for justice to the European Areopagus about to assemble. Whether diplomacy is to set matters right everywhere, and by what means, remains to be seen; many think, and perhaps they are right, that when the assembled Congress see the magnitude of the undertaking proposed to them from many quarters, they will see it so surrounded with difficulties and immediate dangers that they will shrink from it, and in despair confine their attention to the settlement, difficult enough, of Italian affairs.

After all, the state of Central Italy and of the Italian question is not so bad as some are inclined to believe. It seems *just now*, that Louis Napoleon is rather disposed to let the Italians do as they please, and even annex themselves definitely if they choose. At any rate, the mission given to Mr. de Favel and the manner in which he fulfills it, seem to indicate such a disposition. You may read in semi-official newspapers of Paris, that Mr. de Favel's mission is a hoax, that no such man is to be found on the list of diplomatic functionaries, and so forth; but as I have my information from the surest sources, you may rely on it Mr. de Favel has been intrusted by the Emperor personally with the task of visiting the statesmen and leaders of Piedmont and the free provinces, to warn them that they have little to hope from the Congress, and must therefore prepare to take care of themselves. Let them therefore take a bold and decided stand, and compel Europe to respect the accomplished facts, or to engage in a conflict which would soon divide her in two parts and bring about the universal war which the meeting of a Congress is expected to avert. Such is the word carried through Italy by Mr. de Favel. Those to whom he speaks know well that he is a personal though independent friend of Napoleon. He is a Swiss, a wealthy man, he was a member of the Swiss Government when Switzerland, mainly through his influence, came near waging war with France to protect Louis Napoleon, then a fugitive from prison, against the demands of Louis Philippe. He enjoys the full confidence of the Emperor, and is at the same time an enthusiastic friend of Italy and of Italian independence, and he never would have accepted a mission whose effects might be to discourage the hopes of the Italian patriots. His presence in Italy as the confidential agent of the Emperor, is the most encouraging sign of the political situation of that country.

The Government of Louis Napoleon is just now passing through one of those crises which recur periodically, and reveals itself by the symptoms of a panic of which nobody seems to know the cause. When everything seems quiet, when all over the country reigns the silence of an abject submission, a great alarm seems to seize the Government and the police. Numerous arrests are made, hundreds of men are thrown into prison, the most unoffending pamphlets or books are confiscated, newspapers are warned, and a spirit of suspicion and dread apparently fills the minds of all the Imperial functionaries. Has a great conspiracy been discovered? Has a new attempt been made against the life of the master? Nobody knows. The fact is that under the appearances of security and trust exhibited by Napoleon III., a secret terror reigns in his heart and around him. I was made lately acquainted (by a foreign nobleman attached to the service of a princess who spent some time recently as Napoleon's guest in an Imperial residence) with some details which once more prove that tyrants, however successful, are not the happiest men on earth. My informant, who is a shrewd observer of details, ascertained during his stay at the French court the following facts: All the servants who surround the Emperor and have anything to do in his personal service, are armed always with a revolver, wherewith to defend his life. Wherever he goes, guards in different costumes and in large numbers are sent beforehand, and form always around him a protecting circle. Even in promenades inside a park or a garden he is watched over with the greatest care. Behind every tree, under every bush, guards with concealed arms are placed to protect him against assassination. All the carriages he uses are lined with sheet-iron to protect them from exploding missiles. He himself wears a bullet-proof *cuirasse* whenever he appears in public. Owing to repeated attempts to poison him, the kitchens of his palaces are under the strictest oversight, and it has been repeatedly noticed that at his own table he never eats of the dishes offered to his guests, but takes his meal from dishes especially prepared, and brought exclusively for him, by one of his confidential attendants. Thus the dread oppressor is himself full of fears, and in the midst of his triumphs he is haunted by the thought that, at any moment, he, the murderer of thousands and the curse of millions, may fall by the poniard, the bullet, or the poison of a brother assassin. *The curse of the Lord is in the house of the wicked.*

FRANC PARLEUR.

The Jews Banished from Morocco.—The Jews of this city are fitting out a vessel with provisions for the relief of a large number of their brethren, now sheltered temporarily at Gibraltar, who have lately been driven out of the kingdom of Morocco in consequence of the war with Spain. They ask the aid and co-operation of their fellow-citizens who profess the Christian faith, and we hope the application may be liberally responded to. Subscriptions in money, food, or clothing may be sent to the Committee, who will send for the same when the vessel is about to sail.

The American Chapel at Paris.—We are happy to learn that the Executive Committee of the American and Foreign Christian Union have engaged the services of Rev. John M'Clintock, D.D., of the M. E. Church, to take charge of the chapel, in the place of Mr. Sceley, who has returned to this country. Dr. M. will not go out until next summer, after the sitting of the M. E. General Conference.

Plans of Plymouth Church.—*The Architects' and Mechanics' Journal* for this and the two following weeks is to bring out the plans for the new Plymouth church, in the following order:

1. Jan. 14th, The accepted plan as improved.
2. Jan. 21st, Duggin's plan as it was presented, and for which the first premium was awarded.
3. Jan. 28th, Hamilton's plan, to which the second premium was given.

Much interest is felt in regard to these plans, and the three papers can be obtained for fifteen cents, on application to the publisher of *The Journal*, Mr. A. Harthill, 128 Fulton street.

THE CONFLICT OF FREEDOM AND SLAVERY.

IF the continuance of "the Irrepressible Conflict" between freedom and slavery, and the speedy or even final triumph of freedom, depended alone upon the fidelity and zeal of the people in the free states, we might well be less sanguine than we are in our hopes for the result. So many motives urge toward inaction or compromise, that it would be almost impossible to keep the Northern public feeling up to the working point if the laboring oar rested wholly in Northern hands. But facts are every day occurring to show that the other party are amply inclined to work the laboring oar, and that the frenzy of the slaveholders is sure to furnish the most abundant means of the excitement, so as to keep the North wide awake and up to the work.

Another Irishman Outraged.

On Saturday last, Mr James Crangale arrived in this city, in the steamer Nashville, from Charleston. Mr. Crangale is an Irish gentleman, educated to the law; but on emigrating to this country two or three years ago, he engaged as a clerk in the employ of Messrs. Gray & Turley, dry-goods dealers in Savannah and Augusta. After a time his employers broke their engagement, and discharged him, as he thought unjustly, and he thereupon brought a suit for his salary under the contract, and recovered judgment in the Justices' Court of Savannah. Gray & Turley appealed to the Superior Court, and although three lawyers in succession abandoned his case, and he was finally compelled to act as his own counsel, he got the original judgment confirmed. But not a single officer could be found in Savannah willing to take the execution to levy on a wealthy house in favor of a poor and friendless Irishman.

He then concluded to go to Augusta, where his debtors had property, and there put up at the United States Hotel. In the evening he was waited upon by John Neilly on behalf of the Vigilance Committee, and ordered to leave the town immediately, because he was known to be an abolitionist. He denied that he was an abolitionist, or had ever said or done anything against slavery, and refused to leave town. It came out that he had been denounced by one Andrew Gray, a brother of one of his debtors, no doubt for the object of preventing him from collecting his judgment-debt.

In the dead of that night his room was broken open by three constables, attended by about twenty men of the Vigilance Committee, who dragged him out of bed, took away his overcoat and valise, and hurried him off to jail, where he lay two or three days before he could get an examination. When the examination took place, five witnesses were produced, but none of them knew anything except what they had heard from Andrew Gray.

Col. Cummings, a distinguished lawyer of Augusta, deserves credit for acting manfully as counsel for the accused. He denounced the Vigilance Committee as a self-made tribunal, determined to denounce all Northern men, for the purpose of promoting their own private interests.

There being not a particle of evidence against him, he was acquitted of course, but with genuine Georgia justice, was compelled to pay all the costs, and committed to jail till payment was made. His coat and valise were restored, but the pocket-book, containing $100, was missing, and was never recovered.

The poor man had no means of paying the cost, the Vigilance Committee refused to pay anything, and at length a son of Col. Cummings came to the jail and paid the demand, and the prisoner was released. Mr. Olin, the magistrate, in his sentence of acquittal, declared that there was no doubt of the fact charged, but it was not legally proved, and advised him to be off the moment he could get out of jail, as he said "there were boys enough about ready to string him up." He took the advice, and left immediately for New York.

We copy the following bill which he received at the jail as evidence that he had paid the costs of his rash attempt to collect of Georgia merchants in good standing the amount of a just debt ascertained by the judgment of Georgia courts:

AUGUSTA, GA., Dec. 31, 1859.

MR. JAMES CRANGALE, To Richmond County Jail, Dr.

For three days' board, on self, at 50c.	$1 50
Turnkey's fee	1 00
Committing, Marshal and Constable cost	11 58
Jailor, R. C	1 25
Received payment	$15 53

URIAH SLACK.

We have no doubt that, ere long, a great many heavier claims than poor Crangale's against Southern debtors will be settled in the same way.

A TERRIBLE CALAMITY.

ONE of the most fearful catastrophes of which the newspapers have borne record for many a day, occurred on Tuesday afternoon in Lawrence, Mass. The extensive building known as the Pemberton Mills, in which between five and six hundred operatives were employed at their usual work, suddenly and without a sign of warning fell with a great crash, burying the inmates in its ruins, and destroying human lives to the number probably of two hundred!

The first dispatch says:

"The mills are a complete wreck.

"At present it is impossible to give anything like a correct statement of the loss of life, but from the best authority it is believed that at least two hundred are dead in the ruins.

"Some two or more acres of ground are piled up with every description of machinery and the fallen building. Huge bonfires are burning, to light some two or three thousand persons who are working, as if for their own lives, to rescue the unfortunate persons, many of whom are still crying and begging to be released from their tortures. Every few minutes some poor wretch is dragged from his or her prison, and it is heart-rending to hear their cries as they are drawn out, with legs and arms crushed or torn. One man, shockingly mangled and partly under the bricks, deliberately cut his own throat to end his agonies.

"The whole city seems in mourning. Many are running through the streets, and with frantic cries searching the ruins. Temporary hospitals have been arranged for the rescued.

"Gangs of men, with ropes below, are constantly dragging out huge pieces of the wreck which imprisons so many. Some of the rescuers are killed in their humane efforts.

"Surgeons are coming in from all directions, and everything that can be done at such a painful moment is being done for the suffering victims of the fearful calamity, the mystery of which will have to be cleared up by an inquest."

A second dispatch gives the following particulars in reference to the unsafe character of the building:

"The building was never considered to be as stanch as it ought to have been. It was built about seven years since, and was then thought a sham. Indeed, before the machinery was put in the walls spread to such a degree that some twenty-two tons of iron plates were put in to save it from falling by its own weight. From the best information that can be now gathered, the building appeared to crumble and fall from the eastern corner or end toward the Duck Mill. It fell inwards, as if powerfully drawn that way."

A third dispatch, dated "Midnight," brought intelligence of a fresh disaster:

"Calamity succeeds calamity! In ten minutes the whole mass of ruins has become one sheet of flame. The screams and moanings of the poor buried creatures can be distinctly heard, but no power can save them. The flames threaten the destruction of the Washington Mills and the bridge over the river."

The telegrams of Wednesday mention some additional particulars, as follows:

"A portion of the operatives had left for supper previous to the falling of the building—about 600 remaining.

"The building was five stories high; 280 feet long by 70 wide, with a wing on the west side 45 feet square, shaped like the letter L. It ran 2,700 spindles; 960 operatives were employed.

"Three persons are known to have been literally roasted alive.

"Only two bodies have been taken out since the conflagration.

"The building was uninsured.

"A large proportion of the killed are young girls, many of them being the main support of their parents. The fire was confined to the ruins of the Pemberton Mills. The loss of property is estimated at $600,000."

The Mayor of Lawrence sends an official dispatch in reference to the number of the killed:

"Terrible as our calamity is, I think it is much overestimated in the number killed. As near as I have been able to ascertain this morning, I find the dead and missing—what is equivalent to dead—115, and 165 wounded. Some of the wounded will die, but very much the largest number will survive.

"Signed, D. SAUNDERS, JR., Mayor."

The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: Rev. GEORGE B. CHEEVER, D.D., (C.,) Rev. HENRY WARD BEECHER, (✳) Mrs. HARRIET BEECHER STOWE, (H. B. S.,) and JOHN G. WHITTIER, (J. G. W.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

AMERICAN CONGREGATIONAL UNION.

Receipts during December, 1859.

From NEW HAMPSHIRE:			
Cong. church, Keene			$20 14
" VERMONT:			
Rev. James C. Houghton, Chelsea	$1 00		
" Cephas H. Kent, Enosburg	5 00		
G. G. Williams, "	1 00		
Mrs. Mary Partridge, Waterbury	5 00		
			12 00
" MASSACHUSETTS:			
Russell Benevolent Society, Hadley	$13 07		
Benevolent Association, First Parish, Amherst	45 00		
Miss Eastman's S.-S. Class, First Parish, Amherst	2 04		
Trinitarian Cong. church, Waltham, constituting Rev. R. B. Thurston life-member	32 12		
Eliphalet Gilman, Esq., Chelsea, in full for the Appropriation to the Cong. church at St. Charles, Min.	250 00		
Mather Cong. church, Jamaica Plain, constituting Rev. A. H. Quint and Dea. J. R. Bradford life-members	50 00		
			392 23
" RHODE ISLAND:			
High-st. Cong. church, Providence, of which $400 is for an Appropriation to the Cong. church at St. Joseph, Mich.	$275 00		
Collection at a Union Meeting of the Beneficent, Richmond st., and Central Cong. churches of Providence	44 59		
			319 59
" CONNECTICUT:			
College-st. church, New Haven	$29 51		
Cong. church and society, North Stonington	20 00		
Ezra S. Hubbard, New Haven	1 00		
Cong. church, Voluntown and Sterling	10 00		
Rev. W. C. Bartlett, West Winsted	1 00		
First church, Meriden, constituting Albert Foster and John Sutliffe, Esqs., life-members	107 44		
			168 95
" NEW YORK:			
First Cong. church, Greene	5 00		
Cong. church, Greenville, constituting Rev. H. N. Dunning life-member	63 32		
A Friend, Perry Center	1 00		
New England Cong. church, Williamsburg	39 41		
			108 73
" OHIO:			
J. M. Fitch, Oberlin			10 00
" WISCONSIN:			
Plymouth Cong. church, Milwaukee			32 70
" ILLINOIS:			
Cong. church, Plymouth	$1 00		
" " Bloomington	13 00		
			14 00
" MICHIGAN:			
Cong. church, Ransom			4 60
" MINNESOTA:			
Cong. church, Cannon Falls			1 00
" YEAR-BOOKS			8 78
			$1,092 13

N. A. CALKINS, Treasurer,
No. 349 Broadway, New York.

We are grateful to Almighty God and a few Christian friends, that our receipts for December are so much better than those for the previous month. But our wheels are yet blocked. We want two thousand dollars *every* month, at least. The calls that reach us are very urgent and numerous. I have just answered one, where there is now a judgment out against the Trustees, who have done their utmost, but two hundred dollars are still to be raised, whence they see not unless the Congregational Union furnishes it. The execution of the judgment and sale of the house are delayed from day to day at the earnest entreaty of a single individual, on whom the burden chiefly rests. This is the only house of worship within seven miles of the place, and in the midst of a population of a thousand persons. If the house is sold, the Universalists will be the purchasers. Will the Great Head of the Church justify us in putting an extinguisher upon this only center of moral light in that growing community? What though they are poor! Do they need Christian institutions any the less? They have raised and invested a thousand dollars from their poverty, and now ask this little to save them from the loss of all. This church is in Northwestern Pennsylvania, and just such a church is needed there scarcely less than in any other place in our wide country. But this is only one among many that very much need help; and their prosperity, if not their existence, depends on their speedily securing it. Let the thousands whose eyes may look upon this statement resolve to do *something*, and *now*, for their needy brethren and sisters in Christ who are laboring against fearful odds to establish Christian institutions in the "regions lying beyond!" Those conversant with the want we labor to meet value our work as others do not. Their words may interest you more than mine. One says: "Your cause is very dear to me. I would give you thousands if I had them. I am a disabled missionary. But I *can* pray for you, and that I will do." Another, and he mostly dependent on charity, says: "I am becoming greatly interested in the object of the Union. As I now look at it, it seems to be second in importance to none of our benevolent organizations. I should call it handmaid to the American Home Missionary Society, which I greatly love. I see, by reading *The Home Missionary*, that the brethren who are laboring in the destitute parts of our rapidly extending country are looking to *your Society* with longing eyes and hoping hearts, and I bid you a most hearty God-speed in your labors." With the above statement two dollars were sent, the penny savings from many small gifts of charity to the writer and his family. Another, under date of Dec. 2, 1859, writes: "Most gladly would we aid in your good work if we could, for our position for the last three years shows the high importance of your branch of Christian effort. . . . We have no house; an inconvenient, uninviting school-house is our place of worship. We want to build, but cannot without aid. You speak of feeble churches dying out. That is what we fear. Our very existence as an organized power of the Gospel to do good in our sphere, in the coming years, is in jeopardy. . . . Yet it is evident that if we had a suitable house of worship it would be well filled. I have written this to confirm you in the nobility of your work. Its importance is not understood in general. It will require years of labor to place it where it ought to be—side by side with the best-loved objects of Christian charity. It should no more fall out of the affections and contributions and earnest labors of the friends of Christ than Foreign Missions." One more, and that just received: "The claims of your Society cannot be overrated, and certainly we feeble churches in the West cannot be uninterested in its welfare. FOR WITH MANY OF US IT EITHER HAS BEEN OR WILL BE TRUE, THAT YOUR LIFE IS OURS. . . . We need a house of worship in this place exceedingly. We worship in the school-house, that thoroughly Yankee institution, and are therefore subject to all the interruption incident to the thing. Two other denominations claim the house with us. No one but a home missionary knows how his hands are tied by this necessity. . . . All the time we are without a house of worship we shall be inevitably a feeble church." To these individual testimonials there might be added the united voices of all the general associations and conferences of the great Northwest and of the Middle states, all affirming the importance and necessity of this church-building work. It lingers only for the want of A LITTLE from ALL to put it forward to a glorious consummation.

ISAAC B. LANGWORTHY,
Cor. Sec. A. C. U.

Chelsea, Mass., Jan. 6, 1860.

SERMON
BY
Henry Ward Beecher.

"Not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."—Phil. iv. 11-13. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and hight; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."—Eph. iii. 14-19.

A ship is the most ingenious and mighty fabric which human hands have ever wrought. Nothing else is half so strong; neither pyramids, nor temples, nor cathedrals, of stone, which, before printing gave opportunity for the human heart to express itself, gave forth the thoughts, and the sublimest feelings and aspirations of the greatest thinkers. There is not one of these things that does not easily fall to pieces. They can be moved by earthquakes as easily as the seed globe of a dandelion by winds that puff at it. But a ship caught by winds, and tossed about like a ball, is unharmed. It is smitten and whirled. It is rocked on waves as a cradle is rocked by a mother's foot. It rears up like a frighted steed. It plunges again like a war-horse in battle. But though winds chase it, and storms reach out black hands after it, and waves for ever beat it, and it must needs roll and plunge, it seeks its center again, and comes upright the moment the airy hands let go.

From my window, every day, I see coming up the harbor whole flocks of ships that have been battling for weeks and months upon the deep; but there are no wrinkles on them; neither do they complain or look of complaint. They come up and fold their sails as gulls shut their wings when they alight; and once at anchor, you might look in vain for any signs of weariness, or discouragement, or disgust. They sit smiling on the tranquil harbor, happy now in peace, and casting their fair shadow into the water, placidly as a lover casts his tremulous reveries into the future. And so, year by year, the ships go in and out; they travel through storms or swing in liquid calms; they fly like storm-driven gulls, or, like them, swing happily on the undulating bosom of a quiet, softly-murmuring sea, and seem built alike for grace and repose, or for battle and bruising storms.

And just such, to my thought, was that wonderful man, Paul, to whom something was nothing, and to whom nothing on earth was very much; who saw value in everything, and cared not very much for anything; who knew every pulse of humanity, every aspect of experience, every throb of joy, every rack of anguish, everything that is in tranquillity, everything that is in disturbance and turmoil; to whom triumph spared none of its experiences, and defeat none; who lived to the full, and yet "died deaths daily;" who was the world's wanderer, and yet the whole world was his household; who was abjectly poor, and immensely rich; who felt all the peltings of persecution, all the wounds of hatred, and knew all the quicksands of treachery; and who was superior to them all, and rode triumphing over enough troubles to have sunk armies and empires of common heroes. If the waves broke over him, he shook them off his decks easily. If they came like mountains at him, he rose over them, and came to port safe again!

There was no Homer to sing him. His epic was to be sung in heaven. It is his own immortal life that now rolls an eternal melody of joy there in numbers deep, and joy more perfect than is possible to any earthly sphere. To us remains his shadow.

In the first passage selected, we have opened to us a Pauline interior. Art used to love to paint what are called interiors, revealing sometimes the rudeness, sometimes the simplicity, sometimes the pathos of domestic scenes. But art never laid open the human soul. Paul does that. Our text is a spiritual interior. He declares, in the eleventh verse of the fourth chapter of Philippians, "I have learned, in whatsoever state I am, therewith to be content." Yes, he did learn it; and not without much practice, and a good deal of bad recitation, I will warrant you. This is not contentment and satisfaction in any sense that overrules aspiration or wishing better things. He did wish for virtue and elevation. His declaration is explicit on that subject. He says: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

It is *content*, then, in the sense of calmness, quietness, equanimity, restful self-possession. It is that kind of content which a man has who is superior to his external circumstances. So when Christ was about to enter the darkness of his dreadful passion, and the suffering which eclipsed the light of the Divine glory, he said to his disciples, "Peace I leave with you; my peace I give unto you"—as if, about to die, he were disposing of his jewels. "My peace I give unto you." That in that hour he had peace to give, has always seemed to me most wonderful. It was the state of mind which one has who lives habitually in a sphere of thought and feeling; not above all ordinary pursuits and interests, but above the feelings that ordinarily occupied men; so that things which clutched and pinched up common men, could not get hold of him, by reason of his inward superiority.

Mark the force and interpretation of his language: "I know both how to abound, and to suffer need;" that is, he knew how to be calm and safe, both when he had his own way, and when he had not—when he had what he wanted, and when he was denied the things that he did not properly want—when all his faculties were gratified, and he spread every sail to prosperity, and when every faculty was disappointed, and every sail was rent by storm. He was, in both cases, alike content. And this is not the most astonishing thing, that a man can take either extreme, and harden himself to it; but that a man should, like a shuttle, be struck back from one to the other, and be able to take first one and then the other, and both just alike—this is wonderful. Many persons can bear either the one or the other, according to their nature and training; but that a man should be lifted up and not puffed up, and cast down but not put down; that a man should be hurried from all power and freedom in the use of himself, with signal exultation and rejoicing therein, into a situation where he is almost extinguished and almost smothered, because he has no room for himself, no sphere for enterprise, no opportunity to work; that a man, when he stands highest, and is producing the greatest effects by his own power, should be not at all disturbed by pride or vanity, and should be just as sweet and smiling when he is compelled to stand lowest, where he can be nothing and do nothing—this is amazing.

There are a great many quiet natures that know how to be extinguished with great complacency, and they think they have some grace; but if they have, it is the grace which their nature gives them; and if you hurry them into tumultuous times, where disturbing influences are brought to bear upon them, they will feel the greatest stress, and necessity for Divine help, for power of endurance, and be filled with anxieties, and fears, and passionate throbbings, and out-beatings of alarm. But take a man who is built for the other thing; who stands high and strong; who is made for rugged life; to whom activity is just as indispensable as the heaving of the breath is for natural life in the body—take such a man, and put him where he cannot work, and you could not inflict upon him a more severe punishment. For a man that does not want to work to be obliged to work, is a punishment; and for a man that loves to work not to be allowed to work, is a punishment.

Now Paul says, "I can do just which you please: I can work, and work to the full; or I can stand still, and not do a stroke." And, what is most remarkable, he says, "I learned." I thank him for that one word, *learned*. It was not natural, then, for him to do these things. It is a universal excuse on the part of men for not performing their duties, that it is not natural for them to do it. They say, "Ah! you can do it with your nature, but we cannot with ours." Paul says, "I can do these things, but I *learned* to do them—to take all, or nothing—to go high, or to go low—to be full, or to be empty." If he learned to do them, others can learn to do them.

Behold, then, the explanation of this point—for that is the main thing. How are we going to learn to do these things? Paul says, "I know both how to be abased"—he knew how to be kicked, spit upon, reviled; he knew how to be treated by men that hated because they feared him, without feeling it necessary to hate them and contemptuously snuff them out—"I know how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." And as though that was not enough, he breaks out into the broad and sweeping declaration, "I can do all things"—and so he could when you hear the way in which he could do them—"through Christ which strengtheneth me." And then he gives the other passage, in which he says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and hight; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

What, then, was this secret? It was not simply a belief of certain truths, as we use the term *belief*,—that is, as catechetical and technical truths,—but certain truths believed as we believe in light, warmth, solidity, liquidity, fire and water—a belief that is not so much an idea as a part of our own spontaneous and unconscious existence. And what were these truths? That which was first and chiefest, and that of which all other truths were as branches of a common trunk, was this: the sweetness, the glory, the unspeakable richness of being loved by Christ. That was the secret of the power that Paul had; and there is not another thing on the face of the earth besides that, which can produce such results as that produces. It is in the power of no other influence to do so many difficult things, and make them as easy in the doing, as the love of God shed abroad in our hearts. For love equalizes all things. It is the power which makes weakness strong, which takes darkness away from dark, which gives ten-fold radiance to light. It is that which enters all things, goes over or through all obstructions, discovers all things that are hidden. It is that which levels all inequalities of fortune, makes men prosperous in adversity, gives them health though sick, crowns them with victory in defeat, and smooths all rough ways. So that a soul that feels the full breath of love, that feels itself filled, inspired, lifted, and overmastered by, and overblessed with, the love even of one on earth, whose love is worthy, is like a region on which the sun rises in spring, bringing all brightness, and warmth, and life—is like the morning that comes after the darkness of the night, when all birds fly and sing and all flowers open and breathe perfume; when all mists rise up and fade to blue; and when forest, and field, and air, and water, and trees, and grass, and stones, are bathed in rosy joy. The rising of Christ upon the soul, is very significantly said to be the rising of the sun of righteousness with healing in its beams.

And this loving and being loved in great hearts, in true royal natures—how strangely it fills life with melody! Not a great while ago I went into the store of a friend in Broadway, New York, and retired to a side room. As I had to wait for errands, I laid myself down; and while there I listened to all the thunder of the business that crowded the street below. But my seclusion, and my then mood, were such that even the jar and the harsh grating were lost, and there came to me only a kind of murmuring, musical sound. The tramp of feet, the lifting and falling of goods, the roar of that gulf-stream of business outside—these never die; but as I sat there half-reclined, every quarter of an hour the bells in Trinity spire rang out a sweet note or two, like a tune begun but left on the lips unfinished, or like the note of a bird that in the night wakes itself by its own singing, and is quickly hushed. But as each hour revolved, a deep and solemn bell rang out clear and heavy tones that filled the air. And so it seemed to me then, and so, remembering, it seems to me now, are our affections, that are hushed in the roar of worldly business, but sound the hours with music, and strike the tinkling quarters with finer bells, all the way through!

Such are human experiences of human love. But when heaven itself is the cathedral, and Christ is that tower of glory, and his words chime the hours sweeter than all music, how much more shall the heart know and rejoice!

Listen to another token of the apostolic experience: "Who shall separate us from the love of Christ?" Now see what an army of contestants come to do it—"tribulation," "distress," "persecution," "famine," "nakedness," "peril," "the sword." "Nay in all these things we are more than conquerors, through him that loved us. For I am persuaded"—and so am I, heartily and thoroughly—"that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor hight, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Amen and amen.

But we shall not derive the fullest instruction, unless we regard some of the effects wrought upon Paul by this love of Christ, and apply it also to our own experience.

I. As we study the character of this Christian man, we behold how great a humility was wrought in him, by the simple experience of the love of Christ. It wrought in him profound humility. He was not merely a proud man, and an inflexible man; but he had that kind of pride which produces perfect sincerity, and entire conviction of one's own rectitude of intention. He was confident of the way to move, because he seemed to himself not obstinate, but simply right. Paul had a history before grace came to him; and, happily for us, there is a record of that history. Stern only at what was thought duty; putting aside for that all compassions and tenderness which would interfere with what he thought to be the public good; erect, self-reliant, energetic, thorough, he carried himself with all that proud eagerness which belongs to the higher kind of great, unworldly natures. For Paul was as unworldly before his conversion as afterwards—only by the force of learning, feeling, and conscience, and not by the force of spiritualized love.

It is not enough to say that without losing any element of strength, endurance, efficiency, he yet became a very mild and humble man. There was the same difference between the old nature and the new, that there is between the rough and rugged and spiny twigs of the thorn-bush, and the white blossoms which they bear. The fragrant blossom is not more consistent with the hard, piercing thorn, than was Paul's second life with his first one. And this humiliation did not come by bruising and crushing. Afterwards he was bruised and crushed, but it did not hurt him. There are some persons that are brought, at last, to a state of humiliation, because there is not enough of them so that they can be otherwise than humble, as it were; but it was not so with Paul. He was not humble because his nature was broken down, and he was left with a kind of mild feebleness. His humiliation was simply the effect produced upon a noble mind by the consciousness of being loved by such an one as Christ.

The consciousness of being loved, I suspect, always produces a reaction in every generous nature. It produces a sense of personal unworthiness. It produces sadness, and a sense of sinfulness and inefficiency; and that, too, in proportion as the affection received seems pure, and rich, and noble. I think that the first impression that another loves us, is enough to make us feel how unworthy we are. Even a little child's love, full and artless, seems to throw forward a shadow on the heart as it comes toward it, and we feel unworthy to be the ark into which such a treasure shall be brought. It is not the greatness of a child's love, but its purity, its unselfish and prophetic nature, that makes the soul tremulous. The touch of a little child is more to me than the crack of a thunder-bolt. There is to me more power in a child's eye and pulse than in the elements themselves. "Of such is the kingdom of heaven;" and they seem to be here to bring that kingdom near to us. In the comparison, my own soul seems sullied, and unworthy of the touch of the purity of infant love.

But when we are brought, in God's good providence, into the presence of those who are more developed in life than a child, and whose love is richer and better than a child's—for a child loves as the thread is spun, but the adult loves with variety, as the fabric is woven with many threads and colors—when the truth is brought home to us that we are loved by a pure and noble nature, it comes with solemnity and awfulness even. For in such thoughts and experiences it seems to me there is a lifting up of the vail, and an almost insight of heaven. There is a sense of eternal life in spirit and of Divine purity, and the soul seems to have a glimpse of the grandeur of that love which is immortal life, and of which men speak so lightly who only feel it lightly.

And in the presence of this revelation, the sense of one's own littleness, impurity, and unworthiness of such a gift, is great in proportion as one is high in moral feeling. The more worthy persons are of being loved, the less worthy do they seem to themselves to be of the love bestowed upon them. And, therefore, there is almost always a wondering, a marveling, the unanswered question—"How can it be that I am loved?" There is almost always the fear that there must be some mistake, and that those who love us love what they fancy we have in us, and not what they really find in us. There is almost always apprehension that our being loved is a phantasy which, like a dream, will not bear the light, and that it will leave us sadder all the rest of our lives.

And as a necessary part of this, there comes also, I think, not merely this reaction, this sense of unworthiness, but also a yearning for higher goodness to make us worthy of that which we receive, and a real determination to be better. No person who has the slightest manhood in him, has a consciousness of being loved, that it does not make him feel, "I will be a better man."

But now, imagine how this principle which is so marked in its operation, even in the lower forms and spheres of life, must develop itself when the soul has the consciousness of being loved, not by a child, not by men like ourselves, but by the living God! Mark; not the consciousness that we are beginning to love God. Many do not discriminate between the consciousness that we are loving God, and the consciousness that we are being loved by him. They are very different states of mind. Not the belief that we are a part of generalized being, and that God loves us as the sun loves flowers, when it sheets a continent with light, and leaves none unbathed therein. The belief in God's generic gifts is comforting, and has its uses, but that is not the thing I am speaking of. I am speaking, rather, of the consciousness that God loves us individually, personally, and by name; that God's love for us is such that it can be compared to nothing so accurately as to the affection of a father or a mother to a child.

Now if this should come with a very large conception of what the Divine Nature is; if God were without a vail upon his face; if God were to convey to the soul a full impression of what it is to be loved by him, I think we would not live! The sweetest part of a flower cannot endure to have the sun love it. The dew upon it is drunk up by the sun's looking at it. And I think the very soul itself would be shrunk and exhaled if it were to have a full conception of God's love for it. Therefore God is hidden from us. We see him as through a glass, darkly, and can bear this partial view of him. But the sudden revelation of the Divine Nature to us, in any form, is a thing which men cannot bear. The disciples were wont to consort with Christ familiarly. So familiar was Peter with him, that he could rebuke him, and tell him that he should do things, and that he should not do things. But when he came to them and made them feel, "It is God," Peter said, "Depart from me; for I am a sinful man, oh Lord." And we find that wherever there has been a sudden presentation of God to man, man has trembled with fear. And I think a presentation of God in love would be more unendurable than any presentation of him in justice could be.

Hence the growth into a sense of Christ's love for us, is a growth, by the very nature of things, into a subdued and humble state of mind. The soul sits in silent rapture. It knows not why it should be so. It is gloriously glad that it can be. It longs and yearns, and yet comes back to that mystery which we read of in the preliminary services of the morning, which has been hidden for ages, and which is only partly revealed in these later days—that God loves!

Thus, the power of God's love subdues the inward nature of a man; it brings high things down; it brings low things up; it enriches that which needs enrichment; it brings the whole interior being to that point where it can adopt the formula, "Thy will be done;" and when a man is conquered in himself and to himself, he then begins to be strong.

II. And this leads me to speak of the power of love, as manifested by God toward us to subdue things without as well as things within. Self-control is very difficult, except toward those whom we love, and who have learned to love us, and toward others whom they love; but just as soon as persons come under the predominating influence of affection, all things are changed to them.

Have you never seen a gay, giddy creature, more like the butterfly for beauty and nimble nothingness than anything else, courting admiration, impatient of control, impatient of industry, self-indulgent, and seldom willing to be self-sacrificing? Have you never heard a charitable friend interpreting the sure dismal end of such an one? Have you never seen fathers and mothers anxious as to what shall become of their darling child?

But God sends an angel to commune with her!—a babe. And now, by the sanctuary of the cradle, the whole world is dead to her. All pleasures spring up around about that spot. All toil for her child is courted as a privilege. There is no such thing as self-sacrifice, simply because there is not enough to be done; or rather, there is no self-sacrifice except that of letting others do what she herself wishes to do for the child. Her love makes her benevolent. Here was a child that could not be controlled, or taught to live for others, but the moment the great power of love was awakened in her soul, and she had an object which absorbed her affection, her whole life was changed.

And so God redeems, by the Gospel of marriage, thousands of times, those whom the outer Gospel does not seem to touch—for both are the same, and one is the type and prefiguration of the other.

The sense of inward richness gives a very different light to all outward happiness. When one has been touched within by the love of God shed abroad in the soul, outward things no longer look to him as they did before. When a man feels very rich in soul, he never feels poor outwardly. If you have nothing outwardly or inwardly, you are badly off; but if every part of your spiritual being is satisfied, what do you care whether your dress is costly or cheap, whether your bread is fine or coarse, or whether your bed is soft or hard. When the wants of a man's interior nature are supplied, he does not trouble himself much about his outward circumstances. And the moment Paul—that proud and sensitive man, who would not brook anything like outward contumely—had a consciousness of Christ's love, he carried within him such a sense of treasure and riches, that he says, "I can endure all things; I can lose all things; I have learned to be content under all circumstances;" and a man that is as rich as he was ought to be content!

This peace and inward content, working in us an inward superiority to outward things, will enable us to be less disturbed, less selfish, more magnanimous, and so rid ourselves of friction; for it is the fret of the heart that makes outward things rub and chafe. Nothing hurts a man when he is at peace within, but when there is discord within, everything squeaks without. When a man's soul is baptized in the love of Christ, it seems as though he was more wise in ordering his external circumstances. Our outward affairs are placid when we take them placidly, and rough when we take them with a discontented soul. That love which humbles a man, and controls him within, by its reactionary working, comes to control his circumstances without, and to bring him into peace and harmony with the world.

III. This vision of God grows by our advance in life. It is one of those things that provide for their own growth. It is like a seed that tends perpetually to unfold more and more. The moment vitality is excited in a seed, every step of its development is simply a preparation for the next step.

The growth of the love of God in our souls is like the growth of summer. In about four weeks from to-day we shall have touched the shortest days. I love to be sad; I think it is a luxury; and as the days grow short, I have a feeling of sadness, which makes them march in the minor scale of music; but as the sun seems to cease to wander, and commences to return, though the day is longer but by one golden minute, from that moment my feelings begin to rise, and I say, rejoicingly, "Every day it is to shine longer, if not brighter." And so, when the love of God having grown cold in the heart, the long traveling Sun of righteousness begins to return, the Christian feels, "Every single day the Sun will draw nearer, and nearer, and nearer."

Against this is lifted up, of course, the sense of man's unworthiness. But we know that in our own experience we never measure love by the worthiness of the persons receiving it. You cannot tell, no man can tell, what it is in another person that affects your mind, and draws you toward him, and causes you to love him. You know that of two elements that combine to do this, his worth is only one, and the least one.

Your love for your child is not in proportion to the worthiness of the child. Sometimes parents do not love the best child half as well as the worst one. There is that fractious, disobedient child, and that is the one that runs away with the parents' heart. We know perfectly well that we do not love according to our sense of the fitness of the object. We do know, on the other hand, that our love for our friends depends, for measure, upon what we are; upon how much we have got to love with; upon our imagination and enthusiasm; upon the degree to which we possess that zeal of heart which enables a person to pour out love without regard to the loveableness of the object, as the sun pours out its light upon flowers, not because they are so large or so beautiful, but because it has so much light that it does not know what to do with it.

The sun, which for ever pours forth its light, and pouring, wants to pour more, teaches us the everlasting secret, and stands symbol of the Scripture declaration, "It is more blessed to give than to receive." And hearts greatly filled, abundantly rich, must find somewhere to pour out their treasure. When we are selecting the persons on whom we will bestow our love, we are undoubtedly influenced to some extent by moral character, but when we have once selected those persons, then how much we love depends upon what we are, and what we have got.

Now there stands this mystery: we cannot tell why God, in turning his nature around and around the circuit of his being, should call us by name; why he should, as he did through the lips of Christ, say to one "Mary," to another "Martha," to another "John," to another "Luke," and to another "Matthew;" why he should repeatedly declare his love for us. Why God should begin to love us—that is the mystery that is yet hidden from ages. But when God has once begun to love us, then the continuance of his love, the depth of it, the width of it, the abundance of it, the riches of it, is to be measured by what his nature is, and not by what our nature is. Then it is because it is his nature to give forth, that the stream flows and flows for ever, cleansing the heart that he loves, and lifting it up. We are recipients of that love which passes all understanding, not because of our own perfection, not because of our own good deeds, not because of our own excellences, but because of the marvelous goodness of God.

In this truth may be found the answer to the questions that are oftentimes asked, "How do you reconcile the fact that God loves his Christian children when they are all the time doing wrong?" and, "How can I have faith that God loves me, when I violate his laws daily, from morning till night?" If your Bible cannot tell you, cannot your cradle? Do you not love your child that is all the time doing wrong? Do you not love persons that have faults? And do you suppose you have more of that grand and noble capacity of loving imperfection than God himself has? If you, being evil, know how to give love, that best of all gifts, to your imperfect children, how much more shall your Father in heaven give it to you, imperfect though you be?

Why, this is the foundation of my hope. If God's love for me turned on my character, and was measured by my character, I should not have one moment's peace or one hour's composure. When I think of the love of Christ, I cannot conceive that he loves me for anything that I am. It is not in accordance with the nature of love, that he should love me on account of anything there is in me. But when I think of the nature of Christ, in connection with my own experience in loving my children and friends, I have no fears as to the continuance of his love for me, and I say, "Ah! if it be Christ that loves me, that love will find its own channel, and make its own way, and complete its work; and I shall endure to the end, because God and his love will endure to the end."

"Then," you will say, "according to that doctrine, every man will be loved in that way by God." No. Every man will have the proffer of that love from God; but it does not follow that it will work in every man alike. Every man has the proffer of sunlight, but every man does not see. Every man has the proffer of summer, but every man does not reap its blessings. Every man has the proffer of health, but every man is not healthy. Every child has the proffer of a father's and a mother's love, but every child does not derive the full benefit of that love. The father and the mother desire the child to be well established in virtue, and their influence is calculated to so establish it; but there is a power in the child to outlive that influence, to go away from it, to harden himself against it, so that that which in the beginning was calculated to do good, comes to act for evil. As light is exceedingly sweet till the eye is diseased, and then is very painful; as food is most grateful till the stomach is disordered, and then is most loathsome; as sounds are inexpressibly agreeable till the ear is diseased, and then are tormentors;—so love, which is what the soul needs and hungers for, and which is the sweetest experience of the soul, becomes painful and injurious when the soul is disempered. The love of God often falls upon the soul with morbidness and revulsion. The love of God may become the means of thrusting a man further and further from God, unless there is some decree of Omnipotence that shall change the natural laws of the human mind.

Therefore, when I preach to you that this love of God is so large and free that it may supply all you lack, let no man say, "Then I will not trouble myself about it. If God loves so, well and good. If he has such a sweeping heart as that, of course he will sweep me in." Never! Unless his love enters your heart, and produces summer there, and leads you to will and to do of his good pleasure, there is no salvation in it for you.

And more than that, nothing seems to me so terrible as that part of Revelations where Christ is presented as the Lion of the tribe of Judah, at the same time that he is the Lamb of God—where he is interchangeably likened to the lamb, the most gentle and innocent thing on earth, and the lion, the most savage and ferocious beast of the field. What must be the terribleness of meeting such a God, whose love, that has fallen upon us, we have deliberately rejected and set aside, shutting our hearts against it, and refusing to be softened by it! What must be the terribleness of meeting such a God, to whom we have deliberately said, "I will not have thee to reign over me!" Do not marvel that Christ says that those who despise and reject the love of God, shall rise to everlasting shame and contempt.

I bid you to beware how you treat the love of God. By as much as it is glorious to be loved, and, being loved, to be lifted up into all purity; by so much will it be terrible if you are loved unfructified and unsaved.

EPISCOPAL HERESIES, AND RELIGIOUS TENDENCIES IN ENGLAND.

A BISHOP, who is also a member of Oxford University and of the Society of Brazenose College, (of which was Cotton Mather,) has been put upon his trial; the charges are of the gravest kind. We need not say it is not an English bishop. The aged Bishop of Exeter, the Bishop of Chichester, the Bishop of Oxford, are not put upon their defense, on account of errors and heresies taught or sanctioned in their dioceses;—Dr. Forbes, Bishop of Brechin, in Scotland, is the incriminated person; and the charges, or presentments, were made at the annual meeting, or synod, of the Bishops of the Episcopal Church in Scotland, held lately in Edinburgh. This Bishop is charged with holding and teaching doctrines wholly subversive of Christianity. He has found courage to put in plain terms doctrines perseveringly taught, but held with some little *reserve* in Oxford, or screened with verbal subtletics, or taught, without words, by Altars and priests, and by "vestments with deep meaning," in the fashion of that other Brazenose man, the Rector of St. George's in the East, whose church the Bishop of London has just closed, as, to him, the only means, gross and summary, for stopping "disturbances," occasioned by long-continued exhibitions of Romish forms, and unqualified developments of the sacramental heresy. These men make claims so audacious, they gravely put forth dogmas so false and blasphemous, that the statement of them, for refutation and exposure, is extremely painful. But these audacious claims, and groveling and debasing superstitions, have derived too great advantages, and worked fearful and more extensive injuries, from the unwillingness of right-minded and religious men to deal with them; and thus a real reverence has helped to screen the irreverence and puerile superstitions of men, who have dared at once to defile the church with the beggarly elements of a degraded and exploded Judaism, with the poisonous products of the rank theological soil of Africa, and to add to these the most hideous productions of the darkest midnight of the dark ages.

This unhappy, misled, and misleading Bishop, has put forward markedly the heresies he learned in Oxford. He declares that he can make the body of Christ; he declares that having so made it, of bread and wine, by muttered incantations, he can then offer it as a sacrifice! That, in fact, he can and does crucify the Son of God afresh—so, in awful truth, putting him to open shame. So besotted is this poor man, that his language is cited to this effect:—that he, and priests, can offer a sacrifice the same substantially with that of the cross! Also, that he has pronounced, that "no words of man can strengthen the tremendous and absolute identity of the two sacrifices;"—namely, the sacrifice which the "priest" can offer, and the One offering of himself, by the Redeemer; who offered himself once for all, once, and no more, in contradistinction to the repeated Jewish offerings: once, because sufficient, efficacious, complete, "finished." Merciful heavens! that poor fallible man, the miserable earth-worm, in his willful ignorance and immeasurable pride, should thus inflate himself, thus pervert revelation, and seek to subjugate the souls of men; even making of the Words which are spirit and life, a dark instrument of intellectual and moral death.

It is startling, if not awful, to see how far the Church of England, as represented by a very large, and the most active section of its clergy, has receded from the Reformation, and lapsed into the great central heresy of the Antichrist. Not only are such Churchmen as Bishop JEWELL described as "irreverent Dissenters," and the Reformation denounced as the next worse movement, if indeed worse, to that which, for a time, gave ascendency to the Arians; but the touchstone of "the sacrament of the altar" is now applied in the Romish sense, by clergy of the *Protestant* Church! Striking is the language of good and quaint old FULLER, of the worthies, and of Church-History:

"Many, indeed," he says, "are the differences between us and the Romish Church, but on this point, of the sacrament of the altar, the Popish examiners pinched most. Haply, because, in other controversies, Protestants (hunted after by these bloodhounds) might take covert under some tolerable distinction, and thereby evade the danger: whereas this point of the real, corporal presence of Christ in the sacrament, the self-same body that was crucified, was such downright falsehood, it was incapable of any palliation, and was the compendious way to discover those of the contrary opinion. This *neck-question* (as I may term it) the most dull and dunsical commissioner was able to ask; and, thanks be to God, the silliest Protestant soul brought before them, was able to answer, first by denying it, then by dying in defense of his his denial."

The noble army of Protestant martyrs moved on to deaths of torture; the Ridleys, the Cranmers, the Latimers, gave their bodies to the flames in Oxford, rather than give their assent to these dogmas. The same Oxford does not now send men to the flames for denying the blasphemies of the mass, but she sends forth men to preach them, from St. George's in the East, of London, to Brechin in distant Scotland. And so, as from a poisoned source, fatal waters perpetually and silently flow out from Oxford; and men drink, and die.

The local coloring, British and of an English University, will be seen in the above. In truth, it was written in and for Oxford, and without the slightest intention toward the United States. An afterthought has sent it on the Atlantic voyage. It will indicate to the thoughtful reader a prodigious and portentous force, acting in and from England, and by means of two of the most powerful organizations in the world, the academical and the ecclesiastical;—a force which arrays many other forces, and directs them to its end, making of a world-wide literature and of the world of art, extending on every side, instruments for the accomplishment of its designs; the end being "church," or, properly, clerical supremacy, moral, political, spiritual, till mind and spirit itself become materialized, sensuous, enfeebled. This is a great peril of England. What has been done since 1833, and done, too, against the whole set of the popular mind, done, at first, secretly, but perseveringly and energetically, is of a magnitude scarcely to be measured, and entirely beyond belief; though true, and credible enough, to those whose study has been Man. The last and solemn paragraph in MILTON'S *Treatise of True Religion* might be appropriately quoted here as strikingly appropriate. In the earlier numbers of *The Independent*, your English correspondent reported on these agencies, and measured their power; since then they have continued to interpenetrate the English Universities and the Established Church; and what a few years ago was new and occasional, has now been consolidated into Method and permanence.

What have Christian men and philosophers in the United States to do with this? Little, perhaps. But there is a deal of human nature in man everywhere. Episcopal human nature is identical wherever found. The priestly and Romish conspirators, in Oxford, found their first encouragement in and from the United States. Outside of the pale of Episcopacy the leaven works. By the side of religious cant, the Art cant exhibits its seductive witcheries for the Church. We are all to symbolize. We are all to yield to the true, elevating, purifying faith of color and form, and to bow low before the Beautiful! (though it be the beastly carmine beauty of Rubens, or the beastly brown and amber beauty of Titian;) and the children of the Puritans are wondering after these beasts; alas, the day! and here is a guiding star, and a master in Israel, twice, in a short time and in *The Independent*, coolly giving a dispensation to signs and symbols, to vested priests and Altars; though these things directly imply, and necessarily lead to, a system which *cannot* "stand under the arch of Christian love," but which leads its votaries to the darkest, foulest dungeons of hate and cruelty, as it led an amiable and accomplished man, whose image now presents itself, first to repair and decorate his church, then to have graduated and symbolic steps to the Communion Table; then to make there an altar, and himself a vested sacrificing priest; and then, notwithstanding all his extreme natural refinement and amiability, led him to declare that it was "a holy feeling which prompted the desire to destroy heretics." Thus *Faber*, of the *Cherwell Water-Lily, and Other Poems*, and now Dr. Faber, a controversialist and a laborious proselytizer for Rome, and the fervent and fanaticized biographer of Xavier;—in this he is a representative man, and the embodiment of the agencies and the principles whose activity and force have here been indicated. W.

LETTER FROM GERMANY.

On some things Musical—Liebig's Concerts, and a visit thereto with the Reader.

BERLIN, Nov. 24, 1859.

I WILL devote this letter to one of the peculiar institutions of Berlin, and one not more peculiar than interesting, to me at any rate. It is a musical entertainment that I refer to, but not one on such a grand scale nor of so sublime a nature as the Messiah of Handel, as given by the Sing-Akademie of Berlin. And yet it is not a trifling entertainment either, and ranks as of the first class even here. But, instead of talking about it, let me in supposition take you to what I mean, and let you in the "mind's eye" see for yourself.

It is a Thursday or Friday afternoon, the hour four o'clock. With as much company as we can muster, we go down one or two streets to the Great Frederick street, the largest in Berlin. Not far from the place where we enter the street we notice on the other side, over the door of a building not to be distinguished from any other in size or architectural appearance, the words Ton Halle. There is our destination. We turn in from the street, pass through the arched portecochère to a small court in the rear, or rather quadrangle, in no way to be distinguished from common buildings. This, by the way, is a common and curious feature of Berlin architecture and of German architecture in general. If you are looking up some establishment known all over the world, and approach it with the expectation which is so much fostered in America, of finding architectural display commensurate with the reputation of the establishment, you would be signally disappointed. The book-publishing house of Tauchnitz, in Leipzic, is, to use moderate language, as well known as any in the world. And yet I once spent no inconsiderable time in finding it in that city, and then it was so retired and unobtrusive that one might pass it fifty times, and not suspect what work is going quietly on behind these modest walls. Just so is it with this Ton Halle and a hundred other great resorts here in Berlin. All is so quiet and common in the exterior, that standing in the retired quadrangle of which I spoke, you wonder whether after all you are in the right spot, and inquire anxiously which door leads to the Ton Halle. The little boy whom we ask directs us, showing no little surprise that we do not know—we pass in, buy our tickets at seven cents and a half of American money, receive a programme, and ascend the stairs, wondering how good music we are going to hear for seven cents and a half. Still we are encouraged to think that it will be good, for have we not noticed on the scores of posters at the corners of the streets, that there are all over the city, and every evening, scores of concerts where the admission fee is six cents, and five cents, and three cents and a half, and so down to the modest announcement on some, "Entrance for whatever it pleases you to give?" So we expect to hear very good music for seven cents and a half.

Well now, before getting into the Halle, my conscience pricks me a grain, gentle reader, who art only in imagination with me in the walk, for fear that I entice you a little by what I have written into a false idea of some things. Let me say, then, that to go to the opera here in Berlin costs me as much as it would in America, and to attend the oratorios given by the Sing-Akademie costs as much, nay more, than to hear the Handel and Hadyn Society of Boston give the same music. And then again, a good many of these two and a half-cent concerts are not reputable places to go to, mere beer-swigging resorts, where neither you nor I, respectable reader, would care to be seen, or enjoy ourselves much when there. Thus much by way of caveat.

And now let us return to the Ton Halle again. We are in a real German institution of a high order, and shall hear high German music, performed by one of the best bands in Berlin. We open the door, and there appears a large hall, a hundred feet long, seventy wide, and fifty high, with two galleries encircling three sides of it, with an elevated platform at the farther end, on which sit some forty musicians, under the direction of a noble yet most agreeable-looking man, whom every Berliner of taste would recognize anywhere as C. Liebig, conductor of the Alexander Regiment's band. The main instrument is the violin, but the trumpet, hautboy, flute, drum, and triangle are there too, as well as the loud crashing viol. The floor of the room is not covered with settees, but, to our surprise, is dotted over in a picturesque manner with plain square tables, each surrounded with chairs and having as its only ornament an ashes catcher, which not obscurely hints of smoking to come. Some of the tables have four chairs around them, some are larger and accommodate a greater number. The room is rapidly filling, the clock face indicates a minute or two of four, the orchestra is busily engaged in getting the instruments in tune, and the air is filled with the twang of fiddle-strings, and the preliminary notes of French horn and trumpet. Meantime busy waiters, dressed in black, and so well dressed that only the white napkin under the left arm proclaims their menial service, pass rapidly to and fro, and take orders for coffee and chocolate and cake and beer. Soon the tables bear each its own load, and gay gentlemen and lively ladies sip coffee or beer, and nibble at sweet cake. And it is coffee, strange to say, which is chiefly drunk there, even with so formidable a rival as the delicate white beer of Berlin. The gay men who sit together and are generally soldiers, drink the black, bitter beer, and it takes a good deal of training to get an unsophisticated foreigner or even a delicate German lady to love black beer. But the white beer of Berlin is quite another article. I do not know of but one city in the world where it can be had: and that city is Berlin. It is so delicate and pleasant that one takes to it as kindly as to lemonade. It is impossible to find any drink analogous to it in our American potations; and I cannot give you an adequate idea of its excellence, but it has only to be known to be appreciated. It is, like some characters, exceedingly given to frothing; and so it is brought to you in a great funnel-shaped glass at least a foot high, and looking as a glass hat would look, had it no crown, and were a foot instead of nine inches high. I assure you one feels ridiculously to be drinking out of such an immense decanter, but it is a thing of necessity, and were you to pour some into a common goblet, you would soon have to cry "hold, enough," as I once learned by real experiment.

Well, all have fallen to eating and drinking in true German fashion. Liebig stands up, taps with his baton, and the orchestra leads off with an overture by Cherubini. Then follow symphonies by Mendelssohn and Mozart, overtures by Glück and Beethoven, and variations by Hadyn, all rendered in the best manner. When the music of each piece begins, the room becomes as still as though four persons, and not

the design. This is, I believe, the second California; the first has been purchased by a gentleman in New York at $7,500. The happy selection of subjects and the appropriate manner of treating them, bespeak the skill and power of adaptation as well as the original genius of the artist.

Among the models I noticed "America," fair and free, trampling chains beneath her feet—the artist's exalted ideal of his native land. Would that the ideal were actualized in every part of our great republic!

The original model of the Greek Slave, beautiful, but bound in chains, stands near by with saddened look, in striking contrast with her free sister.

To an American who had traveled North and South, this might be regarded as a qualification of the other, to remind us that although America is constitutionally free, she is saddened by the sight of the galling chain.

Another is the model "Eve," evidently the most difficult and delicate of all ideals (within the human sphere) to represent truly. Embodying in the conception the highest and purest idea of woman that an artist ever has or can entertain—of woman in her holiest estate, fresh from the hand of the Creator, dwelling in Eden, communing with heaven, and the crowning gift of God to man—certainly the highest type of feminine beauty and excellence. It required not only genius, but purity and refinement of taste, to conceive such an ideal and express it in marble. And more—courage to undertake so difficult and delicate a task. Yet none, I think, will pronounce the "Eve" a failure. Still, with its acknowledged excellences, I have been told that the author has not satisfied his own ideal.

I have named but a portion of what I saw in this oldest of American studios in Florence. In the large room of models stands his model of Webster, after which is the bronze statue of Webster, recently erected in Boston. The report of the celebration reached Florence a few days before we called on Mr. Powers. Among the busts are other Americans. These, together with those I have already specified, fully show how strong is his feeling of nationality, how true his devotion to his birth-land. Twenty-eight years he has been absent from America, not to repudiate, but to do her highest honor. His ideals, embodied in marble, tell how steadily his thoughts have turned toward his native land, till not only a single state, but America, idealized by his genius, has risen up in Florence in a form of peculiar beauty, to tell Italy and the world of freedom! Powers is becoming gray. But his eye is undimmed, his step is firm, and his athletic mind still plays in the Elysian field of creative art. During these twenty-eight years he has visited America but once, I believe; yielding himself with untiring devotion to his noble art. In reply to the inquiry, whether he did not intend to visit America again, and when, he replied that he hoped to do so about three years hence, and this had been his hope for a score of years. He desired to spend the closing days of his life in the land of his birth, and there to find a place of final repose.

We spent so much time here as to make our other calls necessarily brief. Our next visit was to the studio of Mr. Hart. He is from the state of Kentucky. Has been in Florence some years, though not so long as Mr. Powers. He received us with all the cordial familiarity of a Kentuckian. He immediately dismissed his work, and sat down to a hearty running chat, making us feel as though we had met with an old acquaintance. He spoke of his experience in his professional life,—the importance of hopefulness mingled with perseverance,—evidently in his earlier days having caught the active spirit of Southwestern life. I have been told that he belongs to the class of men styled "self-made." He is certainly self-reliant. He repeated the Roman proverb, which seems to be a favorite with Americans, "Perseverance conquers all things." And for the encouragement of artists, (young or old,) as well as everybody else, I ought to mention a brief but pithy saying of Powers, in strict accordance with the sentiment just referred to. "Perseverance," said he, "is only another name for Genius." Mr. Hart showed us some ideal busts which he was preparing. Beauties in which the pensive or thoughtful predominates. Thinks the highest style of beauty is manifest in this expression. I also noticed that his model has a well-developed head; perhaps it might be called large. In calling his attention to this, and contrasting it with the Venus de Medici, he replied that the Venus de Medici was the expression of the Grecian idea of female beauty. To represent this they make the head small, while Minerva (wisdom) has a large head. Making the head small, leaves an opportunity for a well-developed body, which expresses their ideal of beauty. Man, who is a counterpart of woman, and superior, they represented differently—for example, the Apollo with a large head.

This seemed to me to answer a question which suggested itself when I looked for the first time upon the statue of Venus de Medici, but which I could not solve.

He criticised severely the mouth as represented by many of the earlier artists, even down to the time of Raphael, and in some cases by that great master, (especially in his first style,) as too close and constrained. I observed a great improvement in this particular in the models and works of Mr. Hart. There is a free and graceful curl of the lip, giving to the mouth an easy and agreeable expression.

He has a genius somewhat mechanical as well as esthetic. Among other things he showed us a curious instrument which he had invented some five years ago. An English professor suggested that it be called a "sculptometer." But a German professor afterwards criticised the English professor as using bad Greek, and proposed that the name be changed to "glyptometer." This is an instrument for measuring the contour of the person precisely. He has used it with great satisfaction to himself. Thinks it performs work most accurately and saves a great amount of time. Both are important considerations; and the latter is a great practical advantage in many ways, (which I need not stop to specify, but which will readily suggest themselves,) even if the artist could form a model as perfectly without the aid of the instrument. I did not learn that it has been employed as yet to any great extent by his fellow-artists. With hopeful enthusiasm he predicts for it a wide application when it shall be known and appreciated. He pointed out a number of busts which had been made according to the instrument, and are certainly well executed. Among these was a bust of Hon. Millard Fillmore, which was immediately recognized by the whole party as a representation exceedingly life-like. There were other excellent busts, one of Mr. Kershaw, and one of Mrs. T. Buchanan Read.

He showed us his model statue of Henry Clay. It was easy to recognize the features of this greatest of Kentucky statesmen. The statue already finished has been forwarded to the United States to be erected at New Orleans. Most appropriate and flattering is such an order from the South. Judging from the model, I should think they would have no occasion to regret their selection.

We next called on Mr. Galt. He is a young man from Virginia. Has been in Florence but five years; but has evidently been improving his time sedulously. Unfortunately for us, it was late in the afternoon when we reached this place, and near the time for closing studios against the admission of visitors. Mr. Galt, however, bade us welcome, saying that he was glad to see Americans, particularly young men who could sympathize with him in his exile from home. He inquired the news from America, referred to it with enthusiasm, in contrast with Italy, and spoke of absence as a sacrifice which he made only at the call of duty. After conversing for a while, and well, upon the nature of his profession, its trials and its pleasures, the principles of his art, and the means of improvement, he showed us about his studio. We could not, of course, expect to find many works executed by him in so short a time. Some have already been purchased, and have crossed the ocean to their American home. One interesting work on which he is at present engaged has been ordered for the University of Virginia—he is a native of that state—certainly a very flattering compliment, considering the youth of the artist and the importance of the subject. It is a full-size statue of Jefferson, dressed as on state occasions, (and therefore modern) straight frock coat, high boots, and short breeches, a light cloak thrown gracefully over his shoulders, and resting in loose folds on his right arm. The artist designs, I should think, to represent him as a wise, far-seeing statesman, looking into the future. Accordingly, the predominant expression is Forethought.

The statue is not yet finished, but, judging from its present appearance, it promises success; and if successful with such a subject, the author will have achieved an enviable reputation.

He has an Ideal Beauty, apparently just finished; at least not yet named. Pensive rather than joyous, though not sad. Like Mr. Hart, he referred to this as the expression of higher beauty. In this opinion he agrees with many good judges, whether with the best it does not become me to say. This is a disputed point, which I leave amateurs in the "Fine Arts" to discuss, and the "Doctors" to settle.

Another bust which he has lately finished is a "Bacchante." The ideal is of the purest type. It is, in truth, Innocence delighted. The expression is youthful and joyous. Indeed, undisturbed happiness seems to pervade the entire figure. The face is rather handsome, and the form is a good expression of his thought. I noticed that all the lines of the face he makes lines of grace, that is, lines running off in hyperbolic curves, that by degrees lose themselves, and imperceptibly vanish.

Not long ago, a stalwart youth, visiting the studio, was so strongly attracted by this little beauty, that he imprinted on her cheek a fervent kiss. Unfortunately the kiss was not as fragrant as fervent, nor as pure as the marble, and the imprint left a tobacco stain, that clings to the "bacchante" like the filthy habit to the tobacco-chewer. This instance should serve as a warning against both indulgences—particularly kissing marble beauties in sculptors' studios.

I inferred from what I saw of his productions, that Mr. Galt has a poetic mind, adapted, at the inspiration of genius, to originate fine designs.

I noticed that our American artists conceive a different ideal beauty from the ancients, or even the Continental artists, comparatively modern—such as Raphael, Titian, Tintoretto, and others contemporaneous. It has more of the spirituelle, though I will not say less of physical beauty. More of the intellectual, but not at the expense of the emotional. I do not say that they express their ideal as well, or embody it in a form as perfect. But I think I hazard little in saying it is a higher ideal of woman than Tintoretto or Titian or even Raphael seemed to posess, judging from their works. A higher ideal even than is expressed in the physical perfection of the Venus de Medici. It was a natural consequence, that artists, living at a time when the intellectual character of women was depreciated, should be influenced by the prevailing sentiment, and so conceive of highest beauty as consisting in external form. The American artist, while he does by no means contemn physical perfection, yet sympathizing with a nobler public sentiment, which I trust pervades our entire people, conceives an ideal of female beauty where perfection of form is united with, and secondary to, purity of heart and nobility of soul. Such ideals, while they are just toward woman, at the same time do her honor. And such conceptions, embodied in artistic forms, make painting and sculpture strong auxiliaries to virtue. But I cannot pursue this theme.

I observed that our American artists, although dwelling in Florence, in the very home of art, where her highest charms are displayed, and her attractions concentrate, yet they do not forget or despise the land of their birth. They think of America, and love her still—love her with an increasing affection. And while they are absent, toiling at the promptings of genius, they consecrate their best labors to the honor of the land they love.

Mindful of America—America should remember them in her sympathy and her patronage.

R. B. WELCH.

Rome, Nov., 1859.

Religious Intelligence.

CONGREGATIONAL.

CONGREGATIONAL CLERICAL RECORD FOR 1859.—*The Congregationalist* has published a list, so far as it has kept the record, of all the ordinations, installations, dismissions, marriages, and deaths that have occurred among Congregational ministers during 1859. The following is the summary: ordinations and installations, 150; of which 94 were in New England, viz., 10 in Maine, 11 in New Hampshire, 8 in Vermont, 36 in Massachusetts, 27 in Connecticut, and 2 in Rhode Island. The whole number of dismissions is 65, of which 54 were in New England, viz., 13 in Maine, 5 in New Hampshire, 5 in Vermont, 22 in Massachusetts, 8 in Connecticut, and 1 in Rhode Island. There have been 40 marriages and 25 deaths of ministers. Twenty-eight new Congregational churches have been organized.

VERMONT—RUTLAND.—Rev. Dr. Aiken's society in Rutland are building a house which will be the largest in Vermont. It is designed to seat a thousand persons, and will cost $25,000. Such an edifice is suitable for a village already the largest in the state.

POMFRET.—Rev. William N. Bacon was ordained as pastor of the Congregational church in Pomfret, Dec. 28th. Sermon by Rev. R. S. Cushman; Ordaining Prayer by Rev. R. Case; Charge to the Pastor by Rev. Philetus Clark; Right Hand of Fellowship by Rev. E. H. Byington; Charge to the People by Rev. J. Clement, D.D. It was an occasion of much interest for the people of Pomfret. The ministry is thus re-established among them, and we hope that, through the divine blessing upon the labors of this pastor, that church will continue to prosper. This is the second ordination within a few months among the missionary churches of Windsor county. We trust that the time is not far distant when the others may enjoy a stated ministry.—*Chron.*

TOWNSHEND.—Rev. C. L. Cushman was ordained, Dec. 21st, pastor of the First Congregational church. Prayer by Rev. A. Stevens; Sermon by Rev. J. M. Greene of Hatfield, Mass.; Ordaining Prayer by Moderator of the Council; Charge to the Pastor by Rev. B. F. Foster; Fellowship of the Churches by Rev. C. D. Jefferds; Address to the People by Rev. N. Barbour; Prayer by Rev. S. Bixby. All the exercises were interesting and impressive. The church is an important position, and offers an inviting field of usefulness to its new and able pastor.

CLARENDON.—The Congregational meeting-house in Clarendon having undergone thorough repairs throughout—the interior being wholly remodeled and tastefully furnished—was dedicated to God, Dec. 29, 1859. Introductory Services by Rev. H. Sanderson of Wallingford; Sermon by Dr. S. Aikin of Rutland; Dedicatory Prayer and Benediction by the pastor, Rev. M. G. Grosvenor.

MASSACHUSETTS—BOSTON.—The contributions to the American Board from Boston the past year, it was stated, have amounted to $30,823 41. The following are some of the largest collections: Essex-st. church, $7,264 51; Mt. Vernon, $4,243 76; Old South, $4,032 92; Park-st., $3,970 97; Central, $2,878 98; Bowdoin-st., £1,940 35; Salem-st., $1,128 70; Shawmut, $893.

SALEM.—Mr. J. Henry Thayer was ordained, Dec. 29th, as pastor of the Crombie-st. church in Salem, formerly Rev. Mr. Hoppin's. The council met for the examination in the forenoon, and at its close they partook of a bountiful repast at the Essex House. The public services were held in the afternoon, as follows: Reading the Scriptures by Rev. W. L. Ropes of Wrentham; Sermon by Prof. Phelps of Andover; Ordaining Prayer by Rev. Dr. Emerson of Salem; Charge by Rev. Dr. Blagden of Boston, (formerly Mr. Thayer's pastor;) Right Hand of Fellowship by Rev. J. O. Murray of South Danvers; Address to the People by Rev. J. M. Manning of Boston; Concluding Prayer by Rev. L. Dickerman of Gloucester, (brother-in-law of Mr. Thayer.)

RANDOLPH.—Mr. Henry E. Dwight was ordained Dec. 29th, as pastor of the First Congregational church in Randolph, with the following order of services: Introductory Prayer, Rev. J. P. Terry, Weymouth; Sermon, Rev. W. T. Dwight, D.D., Portland, (father of the candidate;) Ordaining Prayer, Rev. R. S. Storrs, D.D.; Charge, Rev. J. Emery, Weymouth; Fellowship of the Churches, Prof. E. C. Smith of Bowdoin College, (brother-in-law of the candidate;) Address to the People, Rev. E. K. Alden, South Boston; Concluding Prayer, Rev. Jonas Perkins, Weymouth.

The exercises were unusually interesting, and were attended by a crowded house. The examination was very ably conducted by Rev. Dr. Adams, Moderator of the council, and was well sustained by the pastor elect. The sermon was a forcible presentation of the office of "the minister of Christ, the steward of the mysteries of God." The conclusion of the sermon being a direct address of the father to the son, with tender allusions to the baptismal consecration of childhood, was very touching. The ordaining prayer was made by one who, more than forty-four years ago, gave the right hand of fellowship to the pastor who then was ordained at Randolph. One of the sons of the honored man who was ordained as pastor in 1789, and whose memory is still fragrant in the history of the church, (Rev. Dr. Strong,) was one of the members of the council. Three other members of the council were formerly members of the First church of Randolph.

Many things concurred to make the occasion one of peculiar interest. Mr. D. enters upon his field of labor with encouraging prospects, having the hearts of a united church and society, and the cordial sympathies and prayers of the neighboring churches, with their pastors.—*Cong.*

NEW YORK—BROOKLYN.—Dr. Hatch's appeal to the Congregational denomination from the decision of Dr. Cheever's church, excommunicating him from that church, meets with but a sorry response. Out of the nineteen churches invited to send delegates to his *ex-parte* council, called yesterday afternoon at Plymouth church, but five sent delegates, while two decidedly refused. The council was not in consequence organized. Mr. Hatch feels deeply aggrieved at this action of the denomination, which he regards as striking directly at the liberties of the individual member. He is determined to vindicate himself before the people, and, if possible, rid the church of this odious spirit of proscription.

The truth is, that Mr. Hatch has assumed a position that all good citizens regard as having sunk him below the attention of the churches or any others who regard the welfare of man. The human heart, he will find, insists upon the Sabbath as it is, because it is our most beneficent CIVIL, as well as religious institution. He cannot martyrize himself on that subject.—*Brooklyn Transcript.*

NEW GERMAN MOVEMENT.—We are informed that a new German Congregational church was organized on Sabbath, the 1st inst., in Atlantic street, near Powers, of this city. Quite a number of evangelical Germans, who are interested, called the meeting. The committee on credentials reported the names of ten persons who united in this infant church movement. Articles of faith, church-covenant, rules of government, etc., were adopted.

Rev. S. A. Baker, late pastor of the Congregational Methodist church, was present by invitation, who assisted in the organization, and delivered a very able discourse, after which Dr. Baker administered the sacrament of the Lord's Supper to the new church and other Christians who were present and participated. The services were deeply interesting and solemn.

Rev. Mr. Dierstein is to have the pastoral charge of this church; a man of earnest and deep piety, untiring zeal, evangelical faith, and indomitable perseverance; who cannot fail to be a great blessing to this infant church, and the increasingly large and respectable German population in that part of the city. Success to the enterprise.—*Brooklyn Transcript.*

ILLINOIS—WHEATON COLLEGE.—This institution is located a few miles from Chicago. It was established by the Wesleyan Methodists, who have recently transferred its control to the Congregationalists in Illinois, and who are to have still a co-operative interest in it. Rev. J. Blanchard, D.D., late President of Knox College, has been appointed its President, and will enter on his duties the 9th inst.

IOWA—COLUMBUS.—There is a delightful state of religious interest in the Congregational church at Columbus City, Iowa, (Rev. Darius E. Jones, pastor.) It began in the church, with a little morning prayer-meeting of half an hour. The aid of a neighboring pastor, Rev. George F. Magoun of Davenport, was called in, and evening meetings were held for three weeks. The interest extended through the community, and is of a quiet, kindly, intelligent character—promising very pleasant and permanent fruits. A number of professors of various denominations, who had wandered from the Lord, have been brought back, besides sinners hopefully brought to a decision for Christ. This church has already doubled, under the "earnest ministry" of its home missionary pastor, and, though still small, is now again greatly blessed and encouraged.—*Cor. of Cong.*

IOWA CITY.—Mr. John C. Hutchinson, a graduate of Williams College, and a licentiate of Middlesex Association, Ct., was ordained pastor of the Congregational church in Iowa City, Iowa, Nov. 20th, by an ecclesiastical council. Introductory Exercises by Rev. Alden R. Robbins of Muscatine; Sermon by Rev. George F. Magoun of Davenport; Ordaining Prayer by Rev. John S. Whittlesey of Wilton Junction; Charge by Rev. A. D. Robbins; Fellowship of the Churches by Rev. Darius E. Jones of Columbus City; Charge to the People by Rev. Mr. Dimmit of the Methodist Episcopal church, Iowa City.

Mr. Hutchinson enters upon his pastoral work with an earnest and devoted spirit, and with cheering prospects of usefulness. Since the return of its late excellent pastor, Rev. Thomas Morong, to Massachusetts, the church has been much of the time unsupplied. It has now obtained the use of the new Evangelical Lutheran church. The good feeling existing between this church and other churches is noteworthy, especially its relations to the Methodist brethren, whose catholic and kind-hearted minister gave a very judicious and paternal charge to the people at the installation.

KANSAS—LEAVENWORTH.—The first ordination of a pastor in Kansas was the ordination of Mr. James D. Ligget as pastor of the Congregational church in Leavenworth, on the 17th of December. The churches represented in the council were Wyandot, Quindaro, Atchison, Elwood, Lawrence, and Topeka. Rev. Lewis Bodman, moderator, and R. Foord, scribe. The services were held in Stockton's Hall, and being Sabbath, a large audience assembled. The services were as follows: Invocation, Rev. E. Whitney; Reading Scripture, Rev. J. E. Byrd; Sermon, Rev. S. Y. Lunn; Ordaining Prayer, Rev. S. D. Storrs; Right Hand of Fellowship, Rev. R. D. Parker; Charge to the Pastor, Rev. L. Bodwell; Charge to the People, Rev. R. Cordley. The church was first organized in March, 1858, by Rev. R. D. Parker, who deserves great credit for what he accomplished in the face of many difficulties.

PRESBYTERIAN.

GOOD NEWS FROM BOSTON.—It has been repeatedly mentioned in our columns, that our Presbyterian interests in Boston were very much hampered, because of the First church, the only one we have in Boston proper, having no house of worship. We have the pleasure of stating that that difficulty is now removed, the congregation having purchased a fine church-edifice in a most eligible site, and at a very reduced price. A correspondent in Boston writes us that the Presbyterian congregation are to take possession to-morrow, Sabbath, 8th inst., and that they were expecting the venerable Dr. Spring of New York to preach the opening sermon. We shall give further particulars next week. The Rev. Mr. Magill, the pastor, deserves much credit for the energy and perseverance he has evinced in accomplishing this most desirable consummation.—*Presbyterian.*

Mr. Stewart, the well-known manufacturer of the steam-refined candy bearing his name in New York, contributed $10,000 toward purchasing the church-edifice in Boston, at the corner of Beach street and Harrison avenue, for the First Presbyterian society.—*Worcester Argus.*

BAPTIST.

STUDENTS FOR THE MINISTRY.—We learn, says *The Home and Foreign Journal* of Richmond, Va., that there are about twenty-five young brethren having the ministry in view, connected with Richmond College, Va.; several at the University of Virginia; nine at Wake Forest College, N. C.; some twenty at Howard College, Ala.; and more than twenty at Union University, Tenn.

SPURGEON.—Mr. Spurgeon's new tabernacle is designed to seat, on the ground floor, 1,572; first gallery, 791; upper gallery, 674; total, 3,037. Standing room, 2,860. Altogether, 5,897 persons. The estimated cost is $75,000. Mr. S. has quit Surrey Music Hall, and holds his Sunday services in Exeter Hall instead, because the owners of the Surrey will persist in opening it on Sunday evenings for popular concerts of "music chiefly sacred."

BIBLE SOCIETY.—A circular from Rev. D. C. Haynes, the new Corresponding Secretary of the American Foreign Bible Society, states that the expense of the Society from the first—which includes salary of secretary, agents, etc.—has been but 21 per cent., not 50 or 60, as has been freely alleged.

EPISCOPAL.

REMOVAL.—Rev. HENRY ADAMS, lately connected with Christ church in Chicago, has removed to the Diocese of Ohio, and taken charge of a church at Akron. Mr. Adams came into the Church a year or two ago from the Congregationalists, and is a man of decided ability. Although we do not think that he has quite got rid of all his former ideas of ecclesiastical matters, yet no one can dispute his fine attainments. His principal work in the last year has been as a prominent contributor to the editorial columns of *The Western Churchman.* We wish him success in his new field.—*Church Record.*

MILWAUKEE.—Rev. Dr. Ashley of Buffalo has received a call to the rectorship of St. Paul's church, Milwaukee, and there is a strong probability of his acceptance. His character and ability are just such qualifications as are needed to fill so responsible a position as the rectorship of this large and important parish, and his advent to the Northwest will be hailed with joy by a large number of warm friends and admirers.

BISHOP IN KANSAS.—The Standing Committee of the new Diocese of Kansas met at Lawrence on the 13th of December, and called a convention to meet at Topeka, in Easter week, 1860, for the purpose of electing a bishop. The new bishop, it is understood, will be supported by the Philadelphia Missionary Society, and will be the rector of the parish at Leavenworth City. A distinguished clergyman of Philadelphia will probably be elected.

THE JAPAN MISSION.—Rev. Mr. Williams, missionary to Japan, left Shanghai for Nagasaki on the 23d June, 1859, having been kindly offered a passage in the U. S. frigate Germantown. Our brother Liggins seems to feel very much the exaggerations on the subject of Japan and the prospect of missionary work there, which have appeared in religious publications, and greatly fears the reaction which must needs take place. Certainly *sobriety of statement* has not characterized much that has been spoken and written on the subject, and the results reached will surely not correspond to the expectations excited.

CONNECTICUT.—The assistant bishop held a special ordination in Trinity church, New Haven, on Thursday, 29th ult., when he admitted Edward Livingston Wells and John H. Anketell, formerly licentiates of the Congregational denomination, to the diaconate. Morning Prayer was said by Rev. Messrs. Willey and Vibbert, and the communion service by the bishop, who was assisted in the distribution of the elements by Rev. E. E. Beardsley, D.D. The candidates were presented by Rev. Dr. Beardsley, and the sermon was preached by Rev. Dr. Littlejohn.

MORAVIAN.

DIASPORA-WORK.—The term *Diaspora* is usually applied by the Moravian Church to its home-mission work within the pale of European state churches, and signifies the "gathering together into one the children of God who are scattered abroad." (John xi. 52.) Similar work is also required in America, where the same churches exist, among whom our brethren in the Old World deem it their duty to labor, and who stand in the same need of spiritual help. In the German counties of Pennsylvania, for instance, there are large Protestant congregations who are as destitute of religious life as any in Europe,—whence also they have been colonized as to material, form, and spirit,—and to whom American Moravians are debtors (Rom. i. 14) in as high and pressing a sense, as our brethren in Germany are to the state churches round about them.

In order to counteract the present revival, books are now circulating among this people, reviling "new measures" and "sects," and advocating the American Nevinite conception of the Church, (which is akin to the Anglican Puseyite, and tends backward toward the Roman Catholic view, having for its ablest living advocate no less a personage than the celebrated German Professor Stahl!) sermons are preached in the same spirit, and private influence exercised as occasion offers.—*Moravian.*

SURINAM.—At the time of the discontinuance of New Bambey, among the bush-negroes, several negro brethren were appointed to visit the scattered members, and if possible to hold service for them at New Bambey. These helpers have been invited to a mission conference in the city, at which they appeared, and it seems as if the negroes began to understand the vanity of their superstitious fears, and desired deliverance from them. The helpers had again begun to hold service at New Bambey, and several families seemed desirous to return to it.

The brethren in the city had the great pleasure of seeing the negress Hendrina, the leader at idolatrous dances, so powerfully impressed while listening to the reading of the narrative of Christ's sufferings, that she had abandoned her vile practices, and now desires to seek and find salvation.

MISCELLANEOUS.

INTERESTING LAWSUIT.—A suit has been commenced in the Superior Court for Suffolk county, against Hon. Alexander De Witt of Oxford, which will be of a good deal of interest to the public. Col. De Witt was executor of the will of a Mr. Jones of Oxford, who left a legacy of $1,000 to the American Tract Society. After taking counsel in the matter, Col. De Witt paid over the money to the American Tract Society *in New York;* and now the Society of the same name *in Boston* sues for the money. The probability is that the suit has been commenced for the purpose of determining, judicially, which of the two societies is the true one, and entitled to funds given by testators.—*Palladium.*

BULGARIA.—Dr. Prettyman writes: "Some weeks ago, ten of the leading young men of the city constituted themselves a committee to wait upon their Archbishop and remonstrate with him concerning his licentious and disgraceful life. This was an unheard of and most startling occurrence; yet such was their moral character and standing, and their behavior before him, that he dared not fly in a passion and drive them from his presence. They mildly but firmly informed him that they, in common with the whole Bulgarian community, felt themselves aggrieved and humiliated by his manner of life. They detailed before him his vile conduct, assuring him that it was not secret but notorious. He stated that he also had complaints against them, especially that they had frequently visited the American missionaries and spent hours together in their society. They replied that it was even so; that from the American missionaries they received such counsels and instructions as they had a right to expect from one in his position, and that for the first time in their lives they heard the Gospel truth in its simplicity and purity. They added that it was their purpose to cultivate our acquaintance and listen to our teachings."

A PRISONER FOR THE GOSPEL IN SPAIN.—At the interesting Evangelical Alliance Meeting at the Mansion House, mention was made of the case of Escalante, a British subject, who is in prison at Cadiz for the crime of giving away a copy of the Bible. The following particulars are given in the correspondence of *The News of the Churches:*

"Escalante, who was arrested in the beginning of May, for the crime of distributing the Bible or New Testament, still languishes in his prison at Cadiz. He is said to be well treated, but those who have felt the sun of Andalusia may imagine what he has suffered during the past summer. He has been afflicted with fever, and still complains of weakness and trembling in his limbs. His father lately died at Gibraltar of palsy, and his poor wife gave birth to a little girl, and is in delicate health. Such a load of sorrows has failed to move the Government or its directors, the priests, whose policy is now, as ever, when they have the power, to wear out the saints of the Most High. Escalante is a native of Gibraltar, born under the protection of the British power, and, as yet, he has invoked that protection to little purpose. It is true consuls and embassadors have not overlooked the case. They offered bail, but it was refused, and yet there is no word of Escalante being brought to trial. The manly Cromwell spirit is gone in high quarters, and, instead, we have a poor, uncertain, vacillating policy, truckling to the loudest and strongest party. Statesmen fear the Polish party at home, and they hesitate to carry out their own convictions unless backed by the voice of the people. If justice is not very openly done to our fellow-subject now in prison for the Gospel's sake, and for having his Lord's command, the churches and Christian bodies of Britain must bestir themselves, and, as in the case of the Madiai, force Rome to give up her suffering victim. Lord John Russell has, it is said, instructed our Embassador to request the release of Escalante from the Queen of Spain, and his request has been communicated to the Foreign Minister, but, according to the last accounts, Escalante is still in prison."

MINISTERIAL AND CHURCH REGISTER.

Changes.

ALLEN—Rev. J. A. Allen of Canfield, O., has accepted an invitation to the Congregational church of Orangeville, Wyoming co., N. Y., who have for a long time been without a pastor.

ANDREWS—Rev. James L. Andrews has closed his pastoral labors with the church in Martinsburgh.

BASCOM—Prof. John Bascom of Williams College was ordained as a clergyman at Pownal, Vt., on the 18th of December.

BILLHIMER—Rev. Mr. Billhimer, a missionary of the United Brethren to West Africa, bade his friends farewell at a meeting in the First U. B. church in Dayton, on the 22d of December.

BRADFORD—Rev. Claudius Bradford, formerly Professor of Languages and Elocution in the Woodward High School, is engaged as an instructor in Latin at Antioch College.

BRAGG—Rev. Jesse K. Bragg, pastor of the Evangelical Congregational church in South Brookfield, asked a dismission last Sabbath.

BRANK—The Seventh Presbyterian church of Cincinnati, vacated by Rev. Wm. M. Scott, D.D., on Wednesday evening, 21st inst., voted a call to Rev. R. G. Brank of Lexington, Ky.

BRAYTON—Rev. I. H. Brayton, wife and child, were passengers on the Golden Gate on her last trip to San Francisco. Mr. B. returns after an absence of eighteen months to his labors in California.

BRIGGS—Rev. P. T. Briggs, formerly of West Hoosick, N. Y., has accepted a call to the Baptist church at Polebrook, Ct.

CAMP—Rev. Dr. Camp has accepted the unanimous call of Trinity church, Trenton, N. J.

CHAMBERLAIN—Rev. Jacob Chamberlain, missionary to India, sailed on Saturday last, from Boston for Madras, in the ship Goddess, in company with the missionaries connected with the A. B. C. F. Missions.

CHESTER—Rev. J. Chester has removed from Ironton, O., to Cincinnati, and taken charge of the West End Mission church.

COLEGROVE—Rev. Clinton Colegrove has accepted a call to the Baptist church in Springville, Erie co., N. Y.

DAVIS—Rev. J. B. Davis of Lowell, pastor of the Free-will Baptist church, has resigned his charge on account of ill health.

DOTY—Rev. Mr. Doty of Amoy is now supposed to be on his way home, and may arrive here in March.

FROST—Rev. C. L. Frost has resigned his pastoral charge of the church in Perkinsville, Vt.

HEPBURN—Rev. Andrew H. Hepburn of Harrisonburg, Va., has been elected Professor of Rhetoric, etc., in the University of North Carolina, and Rev. C. T. Deems, Professor of History and Belles Lettres.

HOLBROOK—Rev. Charles T. Holbrook, late of Newton Theological Institution, has accepted the call to the Baptist church in Tariffville, Ct.

HOLMES—Rev. Franklin Holmes was dismissed from the Congregational church and society in Norton, on the 28th ult.

HOWD—Rev. Isaac E. Howd has assumed the pastoral charge of the Baptist church at Oneida, Madison co., N. Y.

HUDSON—Rev. Alonzo J. M. Hudson has taken charge of St. Mark's parish, Coalsmouth, Kanawha co., Va.

HUGHES—Rev. J. M. Hughes has received and accepted a call from the O.-S. Presbyterian church at Venice, Ohio.

JOHNSON—Rev. Joseph R. Johnson has commenced his labors with the Congregational church of Rushford, Allegany co., N. Y. He is invited to continue as pastor permanently.

JONES—Rev. S. Russell Jones has resigned St. John's church, North Adams, Mass., and accepted a unanimous call from the vestry and congregation of St. James's church, Greenfield, Mass.

KERR—Rev. H. M. Kerr has removed from Purdy, Tennessee, to Water Valley, Miss.

KILGORE—Rev. D. Y. Kilgore has been lately elected Principal of the Evansville Seminary, Wisconsin.

KING—Rev. Thomas Starr King has accepted the invitation of the Unitarian society of San Francisco to become their pastor, and will shortly leave for the Pacific coast. He has already sent in his resignation to his congregation of the Hollis-street church, Boston.

LEAVELL—Rev. Wm. Thos. Leavell has accepted a call of Wickliffe church, Clarke county, Va.

LOOMIS—Rev. Henry Loomis, Jr., pastor of the Evangelical church in Globe Village, Southbridge, was dismissed on the 26th inst., on account of the failure of his health.

LORING—Rev. Amasa Loring has removed from Edgecomb to Sweden, Me., and is now preaching for the Congregational church and society in the latter place.

MARSH—Rev. Spencer Marsh has tendered his resignation as pastor of the First Calvinistic Congregational church in Burlington, Vt.

MASON—Rev. Arthur Mason of Westerly, R. I., has accepted a call to St. Andrew's church, Chelsea, Mass.

MAYO—The Congregational society of Ludlow, Mass., have invited Rev. Mr. Mayo to become their pastor, and he has accepted.

MCBRIDE—Rev. G. H. McBride has accepted a call to the Presbyterian church at Monticello, White co., Ind.

MCREE—Rev. J. McRee was installed pastor of the O.-S. Presbyterian church of Lane, Ogle county, December 9th. Rev. Mr. Brookins, of the M. E. Church, by invitation preached the sermon.

PERKINS—Mr. F. B. Perkins of Roxbury, a graduate of Andover in 1858, and son of Benjamin Perkins, Esq., Treasurer of the Mass. Home Missionary Society, has accepted the unanimous call of the Congregational church in Montague

REID—Rev. John Reid of Franklinville, L. I., has received a call from the Congregational church and society of Bridgewater, Ct.

RYAN—Rev. G. W. Ryan has accepted a call to the pastorate of the Baptist church in West Townsend.

SEARLL—Rev. J. W. Searll has closed his labors with the Baptist church in Richmond, N. H., and accepted a call in West Swanzey.

SEELEY—It is now definitely decided that Rev. Mr. Seeley will not go back to Paris. The congregation at the American chapel depends, for the present, upon transient clergymen.

SMITH—Mr. I. P. Smith has resigned his situation as Principal of the Lewiston High School, and Mr. A. K. P. Knowlton has taken his place.

STREET—Rev. Thomas Street, pastor elect of the church at York, Pa., preached his farewell sermon to the Green Hill church, Philadelphia.

WARD—Rev. Nathan Ward, who has for several years preached to the churches in Westfield and North Troy, Vt., has closed his labors there, and designs to return to Ceylon, where he formerly resided as a missionary physician.

WEBSTER—Rev. George Webster of Catskill, N. Y., has accepted the call of the Baptist church at Orange, N. J.

WHITNEY—Rev. John Whitney of Waltham has engaged to supply the pulpit of the First Congregational society at West Boylston till the 1st of May next.

WRIGHT—Rev. T. G. Wright has resigned the pastoral charge of the Franklindale Baptist church, at Wappinger's Falls, N. Y.

A CHILDREN'S SLEIGH-RIDE.—Col. Colt of Hartford gave a great sleigh-ride to the children of the Colt Armory Sunday-school on Wednesday. They were over a hundred in number, and all piled into a mammoth sleigh, built for the purpose, decked with evergreens and banners, and drawn by *fifteen mules, tandem.* The rate of speed was not rapid, but the children enjoyed it vastly, and were the observed of all observers. After the ride, they partook of an entertainment at the Colonel's residence.

Literary Record.

PERIODICALS.

THE NORTH AMERICAN REVIEW—The January number presents a very rich list of subjects: Tennyson, Assyria, Commerce and Currency, the Indians, Canning, China, Methodism, Washington's Farewell Address, Italian War, George Wither, and White Hills; and these are treated in a manner to do the highest credit to American scholarship, learning, patriotism, and statesmanship. The articles on Assyria and China are the most labored. With regard to the Indian tribes it falls to point out the grand error of their past treatment, dating back to the earliest settlement—that is, the not offering to Indians who would become civilized the rights of citizenship, which are in fact the rights of manhood as recognized in the fundamental principles of our social state. The attempt to elevate them without this, or to perpetuate them as subject tribes, is contrary to the nature of things, and must always fail, as it has done, and result in their absolute extinction.

THE CHRISTIAN EXAMINER—The contents of the January number are as follows:

1. The Women of Homer.
2. The Dark Places in the Divine Providence.
3. The Study of Nature.
4. Pestalozzi.
5. Slavery in the Territories.
6. The Messiah of the Jews.
7. Novels of 1859.
8. Review of Current Literature.

The two longest articles are the 1st and 5th. "The Women of Homer" are finely characterized:

"It is the crowning glory of Homer's genius that, in his female characters, he has exalted the duties and affections which spring from the family relation. We look in vain in the Iliad and the Odyssey for that romance and sentimentalism which form the basis of so much of our modern poetry and fiction, or even for that higher love which consists in the union of youthful passion and imagination, and which Shakespeare has embodied in his immortal creations of Juliet and Desdemona."

The living and tremendous problem of "Slavery in the Territories" is subjected to a rigorous and extended analysis. The rival theories of Douglas and Buchanan are tried by the tests of the highest principles of legal and constitutional interpretation, and shown to be alike untenable and false. The good old political faith of our fathers, of Washington and Jefferson, and the founders of our Government, is made to stand forth in the clearest light, sustained by all that can give stability to our free institutions. It is a seasonable article, and a valuable contribution to the right side in the pending struggle. The author, we learn, is J. C. Heywood, Esq., of the New York Bar, a graduate of Harvard College. We can only copy a few corollaries, and these weakened by disconnection, to show in a slight degree the quality and thoroughness of the discussion:

"Our sovereignty is like the franchise of a corporation; members in their corporate capacity may exercise it, but are powerless to do so in their individual capacity. Individuals may come in and go out, succeed and abdicate in turn; the franchise remains intact and unconscious of the changes.

"When a

THE INDEPENDENT.

TABLE OF CONTENTS.

OUR SPECIAL CORRESPONDENTS.		The Hon. James Brooks, and his Man Friday	4
The Loving Discipline of God in Trials	1	Colleges in Oregon and California	4
Letter from Mrs. Stowe	1	The South Insulted by Merchants	4
From our Washington Correspondent	1	Look to the School-Books	4
From our French Correspondent	1	Roundabout News	4
The Conflict of Freedom and Slavery	1	Latest News	5
American Congregational Union	1	COMMERCIAL AND FINANCIAL	5
A Terrible Calamity	1	ADVERTISEMENTS	5
Sermon by Henry Ward Beecher	2	FAMILY READING	6
Episcopal Heresies, and Religious Tendencies in England	2	AGRICULTURAL	6
Letter from Germany	2	FOREIGN MISCELLANY	6
Letter from Italy	2	ADVERTISEMENTS	7
RELIGIOUS INTELLIGENCE	3	EDITORS' BOOK TABLE	8
LITERARY RECORD	3	NEW YORK CATTLE MARKET	8
GENERAL NEWS	3	REVIEW OF THE MARKETS	8
EDITORIAL ARTICLES.		PRICES CURRENT	8
The Gospel Genial	4		

The Independent.

NEW YORK, JANUARY 12, 1860.

TO OUR SUBSCRIBERS.

We are happy to announce that during three months we have added to our list the names of 4,000 new subscribers, showing an increase at the rate of a thousand a month, or twelve thousand a year. But this is not all. During the opening days of the New Year, we have received, exclusive of renewals of old subscriptions, new names, (with the money,) at the rate of eight thousand a month, *or nearly a hundred thousand a year.* It is believed by many friends of *The Independent* that a slight effort on the part of our subscribers, to solicit subscriptions among their own friends, would *more than quadruple our circulation during the present year.* We ask the continued aid of all our readers to accomplish this result. During the coming sixty days thousands will be remitting money, as usual, to renew their subscriptions. To all such we say, that for every two *new* subscribers (living out of New York or Brooklyn) whose names are sent us with $5, we will credit the party sending the same with one year's subscription.

THE GOSPEL GENIAL.

It is an impressive evidence that the Lord of the Gospel is the Lord of human hearts, that so perfect a variety of adaptations is found in the New Testament, as to suit not only the characteristic constitutions of persons, but the different moods and susceptibilities of the same person. In this attribute, our Holy Faith yields nothing of its sanctity or authority. It only attests its mercy, its earnestness to bless us, its love for the soul, its tender evangelical concern "by all means to save some." With all its consideration for our needs, it demands nothing less, as the result of its profound dealing with us, than an unreserved consecration. To leave us half in the possession of the world, half in bondage to our own appetites and ambitions, would be but an indifferent kind of compassion,—a geniality which disappoints and finally curses the mind it professes to please. There can be no divided service, and no divided love. In the words of Madame Guyon,

> "The love of Thee flows just as much
> As that of ebbing self subsides!
> Our hearts, their scantiness is such,
> Bear not the conflict of two rival tides."

Probably this is the reason why some persons apprehend danger from putting forward the appeals which the Gospel makes to our kindlier and happier feelings. Even the friends of Christ fall into a mistaken jealousy on this point. They are afraid religion will be "made easy," and its stern prohibitions and terrible denunciations be softened down. But our Savior knew mankind far better than we do. He did not keep back the prohibitions and denunciations, in their just place and time. But with them he intermingles gentle invitations, kind persuasions, and most tender promises. Among "the fruits of the Spirit" enumerated by the apostle, how many represent the glad, affectionate, joyous, hopeful side of human nature!

The great necessity seems to be that we should not misapprehend the actual nature of what is genial in Christianity by confounding it with its wordly counterfeit. So Christian cheerfulness is not what unrenewed and unspiritual tastes recognize and relish under that name. It is a duty enjoined for the truth's sake, as much as charity, or zeal, or wisdom is. It is a part of wisdom. So of hope. The nature, the sources, the spirit of Christian hope separate it effectually from all the mere unprincipled pleasures of an unbelieving or unconsecrated mind; from the instinctive hopes of a sanguine temperament; from the expectations of lively blood; from the idle contentments of indifference, or the shallow cheerfulness that goes with levity of thought or laxity of life. Men cannot be said to "have *this* hope," which the apostle means, if their trust in the future is only a blind reliance on the regularity of nature, or another name for confidence in themselves, or any other emotion not rooted and sanctified in the definite convictions of Christ's Gospel and in the power of his Holy Spirit. Keep this point guarded, and our religion vindicates itself as the most inspiring of all the teachers or powers by which our humanity can be stirred. It is large enough to include all the lawful helps that can possibly stimulate the energies of the soul or support it in its trial. It sweeps the whole scale of justified motives, in the variety and skill and affluence of its gracious adaptations to men's conditions. Take simply the Sermon on the Mount; and we find in the wonderful breadth of its instruction words that touch every secret spring in the entire range of man's moral sensibility. Doubtless it is for this cause, too, that the Savior so multiplies and so varies the images,—of "rock" and "vine" and "bread" and "water" and "Door" and "Shepherd" and "Lamb," of "Star" and "Sun," "Way" and "Corner-stone," "Physician" and "Counselor," "Priest" and "King,"—by which he sets in lights so different, and attitudes more just, the one immeasurable beneficence and peerless glory of his work of salvation for the world. Nothing, indeed, better proves the divine fitness and authority of this religion to man, as the one supreme principle of life for him, than this generous comprehension and employment of so many kinds of address and impression to benefit and to save him. Other systems of morals and worship are partial, in this respect; Christ's is universal. Others seek to elevate the race by arousing *a portion* of the sentiments or faculties in them. His reaches from the lowest to the highest, regenerating the low, quickening the indifferent, and directing and hallowing the highest, by its one great "law of the spirit of life in Christ Jesus." For its purpose is not to make one-sided or distorted characters, illustrating some single virtue or group of virtues, enterprising or contemplative, social or ascetic, but rather a manhood so well-balanced and complete that every conceivable excellence, whether known in fact, or only shaped in imagination, described in literature or signalized in history, should arise in its place, to strengthen or adorn the perfect whole of man,—"unto the measure of the stature of the fullness of Christ,—the head,—from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase," and groweth unto a holy, spiritual "temple in the Lord."

Thus,—to trace this characteristic a little further,—Christ is sometimes represented as a mere Lawgiver to Christendom, as if that one office of commanding men to their duty excluded every other and exhausted his connections with the world. Laws he certainly does give; commands to duty he does certainly issue; with his life, his lips, and from his Lordship in the heavens; and they are supreme and inviolable laws; but to take that one conception alone at once narrows our thoughts of him as a Redeemer and Friend, removes Gethsemane and Calvary from the scenery of the New Testament, and chills the tenderest and dearest relationship that he forms with his disciples. Others seem to regard him as a kind of spiritual sage, walking alone in solitary and unsympathizing meditations, in paths removed far from the streets and homes of this busy world, letting fall profound and beautiful maxims of a pure morality and a heavenly philosophy. But this hides all the mighty emotions which bind the whole suffering creation into his heart, and made his Passion the central power of his ministry and mediation,—melting the heart of mankind into penitence, and stamping upon it the indestructible image of his cross. By some his advent seems to be hailed with acclamations, and recalled with panegyrics, chiefly because of the impulse he gave to the civic improvement of nations, liberalizing policies, founding schools, and setting forward the industries and intelligence of the ages after him. But, real as these honors of his Messiahship are, how meager a measure would they give of the actual and immortal results of his coming, as the forgiving Savior of the soul! One class would disguise him into a flatterer of human capacities, an indiscriminate dispenser of agreeable gifts, a fond and smooth expounder of a Gospel of general allowance, and that false charity which is so cruel at the last; whereas we have only to read his written words to see how often they burn with hot rebukes of our darling and self-indulgent iniquities. Or, looking exclusively in that direction, more somber interpreters have claimed him as chiefly an unsparing censor, frowning upon joy,—as a ceaseless threatener, recognizing no loftier motive than fear,—meeting even the penitent with a new menace, breaking the bruised reed, and never expecting a convert to turn to him, except to escape some personal penalty. And yet, besides his own cheering, affectionate, and reassuring invitations, so constantly intermingled with all his severer reproofs and his frequent warnings of retribution,—invitations warm with the very breath of love, and gladdening the heavy spirit with the comforts of an Almighty and everlasting sympathy,—we meet also such repeated allusions, as that of the Beloved Apostle John to the more exalted grounds and reasons of righteousness: "He that hath this hope in him purifieth himself, even as He, and because He the Lord, is pure." It is the earnest, grateful obedience of affection. It is purity assimilated, flowing out, and answering to purity. It is the cleansing power on character of that immortal Hope, planted by the Savior, and rekindled by no other name given under heaven among men,—which possesses things invisible and eternal.

THE HON. JAMES BROOKS, AND HIS MAN FRIDAY.

Perhaps we might be justified in assuming that the Hon. James Brooks is himself the author of the article in his defense which the reader will find in another column. But it will be more convenient, and more consonant with the conventionalities of journalism, to distinguish between the Honorable gentleman who moved the resolutions at the meeting in the Academy of Music, and the newspaper which has come to his defense. Mr. Brooks is not *The New York Express.* So, on the other hand, the newspaper is not Mr. Brooks, but only his servant, his property. By property in *The New York Express* is not meant property in the soul of it, nor even in the body—but in the service, which is due to Mr. Brooks—a distinction which we hope the Hon. gentleman will duly appreciate. Therefore in dealing with the article to which our readers are referred, we are not dealing directly with the mover of resolutions that pretend to represent the common sense, the honesty, and the honorable feeling of this metropolis, but only with his man Friday, between whom and himself there exists an amicable and mutually advantageous intimacy,—which we are informed on high authority is exactly the whole relation of master and slave.

We begin by reminding our readers what the representation is for which Mr. Brooks is responsible. It is a certain representation concerning the following sentence in the Federal Constitution:

"Representatives and direct taxes shall be apportioned among the several states which may be included within this Union, *according to their respective numbers,* which shall be determined by adding the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons."

What Mr. Brooks said—what he undertook to make the meeting in the Academy of Music say—is that the foregoing sentence, which he cited, but did not find it convenient to repeat, "*recognizes slaves as persons to be represented by their masters, and as property to be taxed upon those masters.*"

That statement we declare to be a palpable misrepresentation—inexcusable if made by a sane man of ordinary intelligence. Whether the Honorable gentleman is insane enough or idiotic enough to be excusable for so gross a blunder, we have not said. We leave that question to be decided by those whom it concerns, and who know him better than we do in other relations. The judgment which we intimated, and on which we venture still to insist, is that if he is not excusable on the ground either of insanity or of fatuity, he is not excusable at all, but is on other grounds an unsafe person to be trusted with the telling of a plain story.

But here is a man who has undertaken to defend the statement which we, confronting it with the sentence it pretends to quote, denounce as an evident misrepresentation. He seems to think that his task will be done if he can make a show of proving something else which Mr. Brooks did not say, but which heedless readers may mistake for what Mr. Brooks did say.

Having to deal with such a man, we must needs use great plainness in the statement and illustration of what is necessary to the defense of the Honorable gentleman whose defense he has undertaken. We will endeavor to make the matter "easy to the meanest capacity."

Please to remember then what the statement is for which Mr. Brooks is responsible to the public. Had he said merely that the Federal Constitution did not abolish nor prohibit slavery in any of the states, he would have said the truth. Had he said that there were slaves at that time, more or less numerous, in almost every state, and that they were especially numerous in the Southern states,—that would have been a true statement. Had he said that, in the Convention which framed the Federal Constitution, the difference between the Northern states and the Southern, in respect to slavery, was one great difficulty, and was largely debated, and was at last adjusted by a compromise,—he would have said what has often been affirmed and rarely contradicted. Had he said that in those debates slaves were spoken of as property, especially by delegates from the Northern states; and that the idea of permitting them to be counted as population at all was strenuously resisted on that ground,—he would have said what can be proved. Had he said that there have been acts of Congress distinctly recognizing slaves as property, and taxing them not by a poll-tax as persons, but according to their value as articles of merchandise; and that in all the usage of the Federal Government, slaves are regarded as property,—he would have said what we have no thought of denying. But none of these statements, nor all of them together, are the statement for which Mr. Brooks is responsible. All this he might have said uncontradicted; and it would have been sufficient for any legitimate purpose at such a meeting. But all this was not enough for *his* purpose. He was not satisfied with affirming the historic facts which nobody denies, and which his man so elaborately, and so irrelevantly, proves by quotations from Debates and from acts of Congress. What he said, intending to make it pass as the affirmation of that meeting, was that a certain sentence in the Constitution—the identical sentence which we have copied again at the beginning of this article—"recognizes slaves as persons to be represented by their masters, and as property to be taxed upon their masters."

To clear away the little cloud of dust which Mr. Brooks's man has raised, we ask again, What is the meaning of that sentence in the Constitution—the obvious meaning—the whole meaning? On this point there is no obscurity. Nothing in that august compact of sovereignties is more intelligible, or needs less of illustration from antecedent or contemporaneous history. In the Congress of the old Confederation, the states were equal, and every state had one vote. The first compromise to be made in the constitution of a new government, was between the larger states and the smaller; and it was effected by the expedient of a Congress in two houses,—a Senate, in which the states should retain their equality as sovereigns, and a House of Representatives, in which the states should be represented in some "equitable ratio." But what ratio would be equitable? Should the ratio of population be taken, or the ratio of contribution to the common treasury? Several years before, (in 1783,) the Congress of the Confederation had agreed, after no little discussion, that the ratio of contribution to the common treasury should be *not* the ratio of the total valuation of lands and houses in the several states (which had been proposed in the original Articles of Confederation, but had been found impracticable)—*nor* the ratio of mere population (which if the population were of the same quality in all the states would be an "equitable ratio" of contribution)—*nor* the ratio of free population (which would have been manifestly inequitable)—*but* (in consideration of the comparative inefficiency of slaves as laborers and producers of wealth, a consideration strenuously urged by delegates from the Southern states) the ratio of population modified by the theory that five persons who are bound to service for an indefinite duration are equal as producers of wealth to three persons who are either absolutely free or looking forward to a certain date at which they will be free. The plan which was then agreed upon, for assessments on the states, was never carried into effect; but the ratio of assessment seems to have been generally approved. Accordingly, when the Convention, forming a Federal Constitution, had agreed that in one branch of the national legislature the states should be represented equally, and that in the other they should be represented in some "equitable ratio," it was not difficult for them to reach the conclusion not only that the ratio already so widely approved as an equitable ratio of direct assessment on the states for the common treasury, should be incorporated into the new Constitution, but also that the representation of the several states in the House of Representatives should be in proportion to direct taxation. This is the story, briefly but fairly told, of the origin of that particular sentence in the Constitution. Does it show that any such meaning as is pretended by Mr. Brooks, lurks under that simple, exact, and well-considered language?

We are not arguing with Mr. Brooks. We are dealing with his man, to whom no other respect is due than that which his conduct on the present occasion may seem to deserve. If we demonstrate that he is a blunderer and a sophist, evasive in argument, and too obtuse in his perceptive faculty to see what stands before his eyes, let it not be supposed that we are wanting in sentiments of respect toward the Honorable gentleman who was once a representative in Congress from the state of New York, and on whom was devolved the conspicuous duty of moving the resolutions at the great Union Meeting in the Academy of Music.

The man proposes "*first* to find out who are 'these three-fifths of all the persons,' to whom are thus apportioned representation as persons and taxation as property." Is it the obtuseness of his intelligence, or the slipperiness of his reasoning, which fails to recognize the obvious fact that in that provision of the Constitution, neither representation nor taxation is apportioned to those "three-fifths of all other persons," nor indeed to any "persons" whatsoever. The provision is simply that "representatives and direct taxes shall be apportioned among the several *states*" in a certain ratio.

Next he tells us that "the article 1, sec. 2, [meaning this particular sentence of that section] is apparently obscure, because, as *The Independent* rightfully [why not rightly?] says, the Constitution carefully avoided the use of the word slave." Here we have to remark, first, that we have not said, rightfully or unrighteously, that which the man Friday here imputes to us. In our notice of the Hon. James Brooks, we did not even allude to the well-known fact that the Constitution avoids the use of that particular *word.* Our reference was to the much more important fact—and not less notorious—that the Constitution "was framed, purposely and carefully to exclude the recognition of slaves *as property.*" It was not a certain unsavory word, but a certain much more unsavory "IDEA," which Madison would not admit into that sacred instrument—"the idea that there can be property in man." We have also to remark, *secondly,* that the sentence which the man says is "apparently obscure," is not obscure, apparently or really, to any reader of ordinary intelligence who is not determined to make it mean that which the framers of it intended it should not mean.

This man proceeds to say that the *word* slave was excluded from the Constitution, "in order not to offend Massachusetts, or the delegates from other states who had scruples on the subject of slavery." How meanly does he try to evade the fact, which he knows as well as he is capable of knowing anything, that opposition to slavery, to the thing as well as to the word, was not the characteristic or peculiar sentiment of delegates from any Northern state, but was breathed from the lips of Madison as earnestly as from the lips of any Massachusetts delegate. He might almost as well have said that the word slavery was omitted out of deference to Mr. Wendell Phillips. Does he expect us to believe that the Massachusetts men of that day, and others, "who had scruples on the subject of slavery," were scrupulous about the word only, and had no scruple about the thing? Can he make us think that such men as they were could be imposed upon by the trick of omitting an obnoxious word, while all the worst meaning of the word was retained? Would he have us impute to the memory of those men who framed the Constitution the baseness of resorting to such a trick?

The infinity of nonsense which this man has been able to condense into a few paragraphs of seeming argument, is almost sublime. See how he quotes history. Referring to the attempt of the old Congress in 1783 to establish an equitable rule for assessments on the states, he says, "Upon motion of Mr. Madison, it was suggested that 'slaves should be *rated* as five to three,' the first development of the *three-fifths* principle," etc. Certainly there is something impressive in the language, "Upon motion of Mr. Madison, it was *suggested.*" Ordinarily the course of a deliberative body is that on motion something is resolved or voted; but in this instance on motion of Mr. Madison, something was "suggested," and that something was that "slaves should be *rated* as five to three." Doubtless the verb *rate* was the very word which Madison used on that occasion, and what he meant was that five slaves should be counted as three freemen in making out not the wealth of a state as consisting of taxable lands and chattels, but the population of a state as an index of what it ought to pay into the common treasury. That monosyllable, however, is a noun as well as a verb; and the noun *rate* sometimes signifies "a tax or sum assessed by authority on property for public use, according to its income or value; as parish *rates,* town *rates,* highway *rates.*" See Webster's Dictionary. Our man, therefore, (we beg pardon, he is Mr. Brooks's man,) puts an emphasis on the word *rated,* and proceeds to inform the public that in the Federal Convention of 1787, there was a perplexing "dispute upon the mode and manner of rating slaves," and that finally "the three-fifths mode of *representing* slaves as persons, and of *rating* them as property, upon which direct taxes were to be apportioned, was agreed upon." What a juggle with that simple and honest-seeming word which Madison used in the old Congress of the Confederation, four years before the Constitution was formed. It might pass for a clever trick if it were not quite so transparent. Pray what is "the three-fifths mode of rating slaves as property?" Three-fifths of what? Does this mean that a slave is "rated as property upon which direct taxes are to be apportioned," at only three-fifths of the price or value at which a free man is "rated as property upon which direct taxes are to be apportioned?"

COLLEGES IN OREGON AND CALIFORNIA.

The article transferred to our last number from a Boston paper, in which it appeared some time ago, should not be construed as in any way adverse to the Society for promoting Collegiate and Theological Education at the West. The signers of that article are tried and earnest friends of the Society, and would give no encouragement to anything like an antagonistic movement toward the Society. No intelligent man can doubt that a noble work has been accomplished through the instrumentality of this Society; yet from year to year in its published documents the fact has been urged with force that its resources were inadequate to meet the full exigencies of the cause. Under these circumstances it would be manifestly unjust to the Society and to the associated institutions upon its list, for any one of them to strike off into independent action and work outside and in opposition.

When the responses of the churches to the appeals of the A. B. C. F. M. are not sufficiently liberal to meet the wants of all its missions—the remedy is not found in having individual stations send their representatives among the churches to work independently—but missionaries and churches and friends of the cause gather around the Board and unite their strength for the purpose of enlarging contributions, and thus giving increased vigor to its operations. If the *straits* into which our benevolent societies are so frequently brought were, on the contrary, used as arguments for *abandonment,* their existence would be brief indeed!

These principles apply with special force to the College Society. If the responses to its appeals on the part of the friends of Christian learning are sufficiently liberal, it can of course do all that the case requires. But if otherwise, and one institution upon its list seeks aid independently, why not another? If all were to do this, there would be no Society, and the whole matter would forthwith be resolved into the condition which preceded the organization, and out of which it grew—and a still greater number of institutions now than ever, would be pressing their claims at the same time and in conflict with each other.

In order to secure all practicable simplicity and economy in the operations of the Society, the Board of Directors at their last meeting decided to reduce the permanent working force to two individuals, one at New York and the other at Boston. Then for any additional agency which might be required, representatives of the several colleges are to come from the West to operate for limited periods under the direction of the Society, and on such plans as shall be sanctioned by the Board—each institution being permitted, within prescribed limits, to have the entire avails of such agency.

This plan is precisely adapted, for example, to the case of Pacific University, and is now in successful operation. Pres. Marsh came from Oregon under arrangement with the Society, and for several months past has been working with a perseverance that is worthy of speedy and complete success. The institution which he represents is suffering greatly by his absence, but he feels that it would be worse than useless to return without some reasonable guaranty that the enterprise so nobly prosecuted thus far by himself and associates will not fail.

We learn that some $7,000 or $8,000 have been pledged—although a considerable portion of this is conditioned on his raising in all the sum of $20,000. Why should not the friends of Christian learning forthwith furnish this, and thus decide the success of an enterprise on that far-off coast which will bring in a revenue of good through coming ages? This is a single case only out of many which the Society has on hand, but the amount required for the whole is not so great as should for an instant deter the churches and the friends of Christian learning from carrying out the work to the farthest limits of the nation.

President Marsh has no thought of conflicting with the Society in his special appeals for Pacific University; and whatever is contributed to that institution, is so much gain also to the general cause of Collegiate education as represented by the Society. The Society, acting upon the basis of co-operation, cannot aid any institution which is under ecclesiastical control. It will aid no institution as a rival to any other which fairly meets the wants of the denominations which the Society represents. But it helps the churches to discriminate as to the claims of institutions seeking their aid, and it facilitates the distribution of funds *pro-rata* to those institutions accredited as worthy recipients of that aid. Though the work of the Society east of the Mississippi is well-nigh accomplished, its existence was never more important, nor its usefulness more manifest than now. It maintains an equitable balance in the applications of newer states for Collegiate aid, it surveys the whole field impartially, and by timely help at commanding points secures for coming ages the benefits of a sound and complete College training. It is wisely occupying the Pacific coast. In addition to the call from Oregon, there is a call if possible even more urgent from California.

The Philharmonic.—The Concert of last Saturday was a most brilliant affair, notwithstanding the disagreeable state of the weather and the streets. The selections were chiefly from *Spohr,* in commemoration of that master and favorite in the modern school of instrumental composition. Mr. Eisfeld was again at home with the baton, and Madame Bishop was in excellent voice. The Philharmonic Concerts will compare favorably with the best musical entertainments of Paris and Berlin. There is no more innocent, and refining, and elevating recreation than these afford to persons who can appreciate music in its higher forms.

For Sunday-Schools.—A Sunday-school Missionary meeting is to be held next Sunday evening, Jan. 15th, in the large hall of the Cooper Institute.

THE SOUTH INSULTED BY MERCHANTS.

It will be impossible to save the Union if "the South" is continually irritated by the interference of the North with its domestic concerns. Yet hardly is one cause of excitement allayed, when some new provocation is gratuitously offered to "the South" by officious and restless spirits at the North. The latest insult to Southern pride and independence proceeds, we regret to say, from that class upon whom we have been taught to rely in the last resort for the salvation of the Union. When politicians have failed to appease the "South," when Cincinnati platforms, and Presidential messages, and Dred Scott decisions have lost their virtue, when ministers have turned fanatics, and even the religious press has become an instrument of "agitation," the merchants—or those who modestly assume to act for that large and influential class—have simply avowed themselves the friends of the Union in general, and of the South in particular, and all danger has passed away. We had thought that the insult offered to the peace and pride of the South by John Brown's hare-brained invasion, was sufficiently atoned for by Mr. O'Conor's declaration in the name of the Union meeting, that slavery is a natural, normal, benevolent, rightful, constitutional, and divine institution for black men at the South. But hardly had this peace-offering been made by merchants of New York, when the merchants of Philadelphia, through their responsible organization, the "Board of Trade," opened a new source of agitation and irritation, and offered an insult to the South, which must again bring the Union into peril.

It appears that the Liverpool Chamber of Commerce have issued a formal complaint that much of the cotton forwarded from the United States is heavily packed with sand. They openly charge that this is a fraud, and that it has greatly increased during the last three years. Now a Northern merchant of ordinary business sagacity, and especially a true and devoted friend of the Union and the South, knowing Southern planters and factors to be the very soul of honor, and himself ready to accept Southern cotton even though mixed with most abundant dirt, ought to have perceived that this accusation was only an "Abolition lie," invented to help British cotton-growers in India and Africa. But instead of this, the Philadelphia Board of Trade take up the accusation of the Liverpool Chamber of Commerce, and indorse it as true, and presume to dictate to the aristocracy of Southern plantations how they shall put up their cotton so as to suit the English market. After complaining of the fraudulent packing of cotton as "a new and growing evil," the Board of Trade insist upon "the propriety of *requiring* the planter to mark both sides of each bale with his name." Think of this! In the present alarming crisis, when the Union is likely to be dissolved at any moment, the merchants of Philadelphia talk of "*requiring*" Southern planters to stamp their names upon their cotton bags, and this upon the strength of British assertions that the planters are guilty of fraud! How is it possible to hold the states together if such intermeddling between sections is permitted? The following resolutions were also passed by the Board:

"*Resolved,* That the false packing of cotton with sand, to which our attention has been called by the memorial of the Liverpool Chamber of Commerce, is a serious annoyance and injury to the merchants and manufacturers of Philadelphia, for the correction of which we appeal to merchants and to Boards of Trade in the cotton-exporting cities to promptly decide, and in future to hold such cotton as unmerchantable.

"*Resolved,* That the action of this body be transmitted to the Liverpool Chamber of Commerce, to the American Boards of Trade, and to the leading cotton-factors in Memphis, New Orleans, Mobile, Savannah, Charleston, Norfolk, and Nashville, and that a copy be transmitted to the Executive of each of the cotton-growing States."

Here is an attempt on the part of a few merchants in Philadelphia to dictate to all Southern Boards of Trade, and the Governors of Southern States, how the South shall pack its cotton; and not only so, there is a public charge against all the cotton-growing states of "the *false* packing of cotton with sand." And the reason of this interference is that the pockets of Philadelphia merchants are threatened by the action of the Liverpool Chamber of Commerce. What is this but selling out patriotism, the Union, the South, and everything else for British gold? If a Southern planter has a right to imbrute his fellow-men, to degrade the virtue of defenseless women, to sell even his own children on the auction-block,—if he may do all this because he belongs to "the South," and if to expose such acts is to "agitate" and "irritate," and to endanger the Union, may not this lord of the cotton-field put sand in his cotton-bales without interference from his Northern salesmen?

The New York Chamber of Commerce took a more conservative view of the case. Instead of "false packing," they speak euphoniously of "negligence on the part of the planters." The report of a committee on the subject was heard and "put on file," without any attempt to dictate terms of honesty to the South. But the matter should not rest here. The Chamber of Commerce should return to the Liverpool Chamber its irritating and incendiary memorial, and should suggest to its authors, that if they have any complaints to make of Southern planters, they had better come over and make them *on the plantations.* When this is done, we shall once more breathe freely as to the safety of the Union.

LOOK TO THE SCHOOL-BOOKS.

The school-books of the present day are commonly made for the market. Competition between the New York publishers of school-books has been known to influence the election of school-committees and boards of education hundreds of miles away. Enormous sums are sometimes spent by Eastern publishers to gain command of the Western and Southern market for their books. Much of this goes through the legitimate channel of advertising; but not a little is spent in procuring "influence" in proper quarters. As a consequence of this competition, and as a means toward the financial success of authors and publishers, the sentiments of liberty and patriotism so common in the school-books of the last generation are carefully eliminated from modern productions of this class, and the influence of school-literature in cherishing the spirit of freedom is almost wholly lost. Indeed the modern school-book is sometimes the vehicle of the most pernicious sentiments of despotism.

It is high time that this feature of our school-books had received the attention of the public. If the cupidity of publishers has expunged from school-books the wholesome and patriotic sentiments of our Fathers, these crippled and negative school-books should be left to lie idle upon the book-shelves. Such truckling publishers should be made to feel that Freedom can touch their interests when they would traffic away its claims. A Massachusetts teacher sends the following:

"The attention of the public has been often called of late to the 'mutilation' of a certain class of books. It seems to me it is time to exercise the same vigilance in regard to another class not less potent in their influence than those above referred to. I mean our common-school books. Forty years ago every child in New England who breathed the air of the common school-room, imbibed such sentiments as these:

> 'O for a lodge in some vast wilderness,
> Some boundless contiguity of shade,
> Where rumor of oppression and deceit,
> Of unsuccessful or successful war,
> Might never reach me more!
> * * * * * *
> I would not have a slave to till my ground—
> To carry me, to fan me while I sleep,
> And tremble when I wake, for all the wealth
> That sinews bought and sold have ever earned.
> No! dear as freedom is, and in my heart's
> Just estimation prized above all price,
> I had much rather be myself the slave,
> And wear the bonds, than fasten them on him.'

"Are such lessons now taught to any extent in our common-school books? Certainly not in these parts. Who is responsible for the change? Is it not time to return to the good old paths. Are the public aware of the changes that have been made in the class-books of our common schools?

"If this should be the means of leading the friends of liberty and haters of oppression to look into this subject, it is all I can ask.

"Yours very respectfully,
"A MASS. TEACHER."

But there is a worse feature than this negative influence of school-books upon the question of human freedom. Some of these books are made to convey the most odious demands of oppression as a part of the received law of the land. We have before us a work entitled "An Exposition of the Constitution of the United States, for the use of Common Schools. By John S. Hart, LL.D." Philadelphia: E. H. Butler. The following questions and answers are literally transcribed. We italicize the significant portions:

"CLAUSE 3. 'No person held to service or labor in one state, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.'

"To what does this clause relate?

"To the restoration of *fugitive slaves.*

"If a person held to service or labor in one state, under the laws thereof, escape into another, can such other state, by any law or regulation, discharge said person from his service or labor?

"It cannot.

"What shall be done in such a case?

"The person shall be delivered up, *on the claim of* the party to whom such service or labor may be due."

Dr. Hart, the author of these answers, was for many years Principal of the Philadelphia High School. Before attempting to interpret the Constitution of the United States, he ought to have acquainted himself with the history of that instrument so far at least as to have learned that the studious omission of the terms slave and slavery from the Constitution, and the careful circumlocution with which all allusions to slavery are made, taken in connection with the debates in the Convention, prove that it was the design of its framers to make the Constitution throughout an instrument of freedom, and to prevent its being tortured into the recognition of property in man as a Constitutional right. Yet instead of using the careful phrase of the Constitution, "a person held to service or labor,"—which would fairly apply to one bound by indentures of apprenticeship,—Mr. Hart would teach all the children of the United States that this clause of the Constitution refers simply and solely to fugitive *slaves,* and that such fugitives are to be delivered up to the claimant, without any intimation of the mode in which the rights and liberties of persons are to be secured. This book is in daily use in the public schools of New York; and the children of this city are taught to believe that the Constitution of the United States expressly enjoins upon them "the restoration of fugitive slaves." To be sure they do not find this in the Constitution itself; but this pro-slavery construction is in the text-book which they are taught to regard as authoritative. Have the Board of Education deliberately sanctioned such teaching in our public schools? If so, we doubt whether the intelligent voters of New York will sanction them at the next election. Let Mr. Hart's book be sent into the obscurity which it deserves.

ROUNDABOUT NEWS.

We find the following items in the New York correspondence of *The Philadelphia Ledger,* under date of January 6th:

"For some time past there has been talk about establishing a daily religious paper in this city, but a great difficulty in the way was the reconciliation of denominational differences, so as to bring up persons of every shade of religious belief to its support, the enterprise being a sort of joint-stock concern. I am now informed that this difficulty has been partially overcome, the Episcopalians and Roman Catholics being counted out, and that the first number of the new publication will appear about the 15th of February. Rumor says that Mr. Cummings of *The Evening Bulletin* of your city, and Mr. James Spaulding, one of the editorial staff of *The Courier and Enquirer* here, are to be the principal editors. But this is not all.

"As a result of this enterprise, *The Churchman,* which represents the opinions and feelings of the High-Church Episcopalians, will forthwith be merged from a weekly into a daily, for the express purpose of combating the 'heresies and schisms' of which the party of the first part is expected to be the vehicle. The funds necessary to carry forward the enterprise are to be furnished by Mr. Hecker, a man of princely fortune, proprietor of the extensive flour-mills in Cherry-street, and principal patron of the Madison-street Mission Chapel. Many of the ablest pens in the Episcopal Church will be employed in its editorial columns; though it is probable that Mr. Seaver, late of *The Buffalo Courier,* will continue to be, as now, editor-in-chief."

One must go away from home to learn the news. To be sure we have heard it whispered for a year past that the first enterprise named above was in contemplation,—a new daily to be conducted upon religious principles, under the editorship of Mr. James Spaulding;—but the project of a *Daily Churchman* is now ventilated, we believe, for the first time. If this second project is designed to combat "the heresies and schisms" of the first, we suspect that it will find but little occupation; for, as we understand the matter, the first is not designed to be a "daily *religious* paper" in the technical sense of that term, but rather a *religious* daily paper,—a newspaper of the highest order, which shall view events from a religious stand-point, and conduct its discussions upon Christian principles. Nothing more than this, we suspect, is intended; but this, if the idea is realized, will be so great an advance upon our secular journalism, that such a paper must find wide scope in the community.

If Mr. Spaulding is to be its editor-in-chief, the paper will be in good hands, so far as editorial experience, general intelligence, and Christian principles and culture are concerned. We have sometimes thought that articles in *The Courier and Enquirer* which were attributed to his pen, while admirable in tone and design, were lacking in power, and especially in that molding and impelling power which a journal must exert upon society in order to have a distinctive character and influence. But perhaps this deficiency has been owing to the fact that the chronic feebleness of the senior department of *The Courier* imposed the restraints of its own timidity upon its junior. If the editor of the new journal is to be under official restraints, if a committee of anxious and imperious noodles are to stand behind him, if he is to be sworn to observe their rules, if he is to be led blindfold to the altar of the "Union" as the supreme divinity, and made to vow perpetual silence upon all topics that would agitate "evangelical" Noodledom, then the new paper can never become a power, or meet the wants of the times. It will grow rich and contemptible. But if the editor shall be a true man, and shall have his independence guaranteed during the term of his office, the paper may be a great power for good. We shall look for further developments with interest and hope.

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A Tract for Irishmen.—A correspondent writes to us from Waterbury, Ct., as follows:

"I think the account of the ill-treatment of the Irish stone-mason in the last *Independent*, if published in a tract form, would do good to our Irish laborers. We have large numbers of them here. I suggest it as a hint. Yours truly, R. C."

Our correspondent is at liberty to make use of the article as a tract, and to print and circulate as many copies as he pleases. The cost of ten thousand copies would be a mere trifle. The narrative as printed in *The Independent*, was from the lips of the sufferer himself, and is entirely authentic.

LATEST NEWS.

FROM KANSAS—LEAVENWORTH, Jan. 10th.—The Territorial Legislature is still in *statu quo*, and it is probable that no business will be transacted by either wing till the opinion of the Attorney-General, which has been called for by Gov. Medary, can be had on the subject of adjournment. The alleged reason of the majority for quitting Lecompton is the insufficiency of accommodation, but a settled antipathy to that place exists on the part of the Republican members on account of former associations.

INDIANA DEMOCRATIC STATE CONVENTION—INDIANAPOLIS, Jan. 11th.—The town is full of politicians. The Convention to-day will be the largest ever held in the state. The Douglas men claim three-fourths of the delegates.

OLD SOLDIERS' CONVENTION—COLUMBUS, Ohio, Jan. 11th.—Over one hundred soldiers of the war of 1812 were in convention yesterday, and much attention was shown them. Resolutions were passed to vote for no man for President but a known friend of a pension bill. Two delegates were appointed to the Chicago Convention.

SPEECH OF CASSIUS M. CLAY—FRANKFORT, Ky., Jan. 11th.—Cassius M. Clay spoke last evening to a vast audience from the portico of the State-House, the doors of which were closed on him. He avowed being an emancipationist, and vindicated the patriotism of Mr. Seward. There was no disturbance.

THE KENTUCKY DEMOCRATIC STATE CONVENTION—FRANKFORT, Ky., Jan. 11th.—The Democratic Convention adjourned yesterday, after passing the majority report, amended by additional and more ultra demands for a slave-code. An ineffectual effort was made to indorse the Cincinnati Platform. Douglas and Illinois politics were denounced.

Commercial and Financial.

The Governor's Message.

Strange to say, Governor Morgan, a merchant by profession, recommends the Legislature to tax the railways, for the special benefit of the canals. This is indeed suicidal, as it tends to drive *away* from the state much traffic which will be attracted to other railroad routes, either south or north of our state. The Grand Trunk Railway of Canada, by its connection with Portland, Me., at one end, and Detroit and Chicago at the other, is now a competitor for our Western trade, as also are the Pennsylvania and Maryland lines. If the canals need a public tax for their support, the tax ought to fall on all property, and be levied like any ordinary state tax. Railroad transportation is a necessity for our trade and commercial interests; but the particular railroads of this state will be neglected if their freight charges are to be enhanced, as they will be by the proposed special tax, above those of the railroads of other states and adjoining provinces. No freight tax can be permitted. Our Governor's statesmanship in this particular appears sadly at fault, as well as his political economy. Commerce will follow the cheapest and quickest routes, and has *no other preferences*. If the canals are less used, it shows that they are less needed—they are too slow. But they have thus far been mainly injured by political management.

Weights and Measures.

John Quincy Adams said that "a French child has to learn only twelve words to know all that he is required to know respecting the weights and measures of his country." We shall never have an end of discussion in respect to standards of weights and measures until something like the simplicity of the French decimal system prevails in this country.

The Legislature of New Hampshire passed, last June, a resolution calling the attention of Congress to the propriety of establishing a uniform decimal currency, of adopting the pound avoirdupois as the standard of all weight, and of abolishing the wine and beer gallons, and introducing a new standard gallon in their place.

We learn from a correspondent that if the House of Representatives at Washington should be so fortunate as ever to get organized, the subject will be brought before that body for public consideration.

It will be seen that the resolution recommends doing away with the pound Troy (and its subdivisions of goldsmiths' and apothecaries' weight) and making the avoirdupois the standard of all weight. The present pound Troy was brought to this country by Captain Kater, in 1827, and is a copy of the Imperial Troy pound of London. The avoirdupois pound is derived from this—its weight being 7,000 grains Troy. It is proposed to make a new subdivision of the pound into *ten* ounces, instead of *sixteen*; the new pound to be the same as the old, but the new ounce to be heavier. In this manner, the same relative value will be preserved between the pound and the ounce that now exists between the dollar and the dime. It is easily seen how the change will facilitate computation. For instance, if a pound of tea costs 55 cents, one ounce will cost five cents and a half; whereas now if a man buys an ounce of tea, the grocer must take out his lead pencil or red chalk and "figure it out" on the counter.

A similar alteration is proposed in linear measure, with the foot. If the foot be divided into *ten* inches instead of *twelve*, the computation of inches becomes a mere child's play. Arithmetic at school will be stripped of half its terrors. For instance, here is a box measuring 2 feet 5 inches long, 3 feet 7 inches high, and 4 feet 9 inches wide; what are the solid contents? Now let any one multiply together these three dimensions, in the old way, covering the slate with figures, noting the difficulty and length of the operation, and then compare it with the simple problem which would stand, reckoning 10 inches to the foot, as follows: 2.5x3.7=9.25; 9.25x4.9=45.325 feet. The multiplication of feet and inches would become as simple as the multiplication of dollars and cents.

A carpenter's rule is divided into 96 parts for a foot. The decimal division would make it contain 100. At present, 144 square inches make a square foot; decimally, 100 square inches would make a square foot. At present, 1,728 inches make a cubic foot; decimally, 1,000 inches would better answer the same purpose. At present there is no easily ascertained value between a square foot and a square inch; but decimally, if a square foot costs one dollar, a square inch costs one cent; if a cubic foot costs one dollar, a cubic inch costs one mill. In other words, the dollar being already decimally divided, if the pound and the foot were also decimally divided, there would be a corresponding relative money value;—a fact of the greatest practical importance.

The United States Government require their custom-house officials, in the admeasurement of ships, to find the tonage in feet and tenths, with a view to saving time in the calculation. Now, if the United States Government—that can spend nearly six weeks (with perhaps six weeks more to come) in trying to elect a Speaker—has not time enough to make its arithmetical calculations in the old lumbering way, and adopts an easier method, *why should not the people also have the same?* They should!!

Trade of 1859.

Messrs. Dun, Boyd & Co., successors of B. Douglass & Co., have just issued their annual circular. Their experience shows that the effects of the overtrading of 1857 are not altogether removed. They are still to be seen in the "heavy suspended indebtedness of the West." Speculation had driven capital from trade into real estate to such an extent as to leave heavy losses behind, which are nearly irrecoverable. Merchants are still pushing old claims, and assignments are being made, the assets being mostly in real estate, which has depreciated greatly below the price at which it was bought by the speculators. Western lands are coming into the possession of New York merchants to a considerable extent, as security for debts. Messrs. Dun, Boyd & Co. think it will take four or five years from the time of the crisis to recover the previous status of trade. Every year now, however, is improving. We are entering on the third year. It will, however, be a year of Presidential electioneering, which is proverbially unfavorable to business. Besides, there is the element of political disturbance at work with increasing intensity as regards the division of the North and the South—the slave and the free states, which mixes in every question, social, moral, and political. We copy the following useful remarks in conclusion:

"The jobbing interests of New York and other cities of the Union we judge to be, generally speaking, in safe and conservative hands, and the trade has done a fair business. Notwithstanding the city retail interests suffered materially last fall, the indications are fair for the jobber the coming year. This depression in the retail trade is the natural result of a general domestic economy, consequent upon the crisis of 1857, and accounts for the light sales of fabrics of necessity. Fears are entertained that there will be more or less embarrassment in this line. The population develops the fact that there are approximately 6,000,000 of householders in the United States, and estimating a contraction in economy of the small sum of $50 each, makes in the aggregate a domestic saving of $300,000,000. These figures, based on a very low estimate, show how a comparatively small economy affects trade and protects a nation from bankruptcy.

"In the numerous other branches of trade, which our limits will not permit us to follow out in detail, there has been a generally fair business.

"Following our usual custom at the close of each year, we present to you our Table of Statistics, embodying such information as will aid you in your calculations for the future.

"The statistics we offer you show that, in 1857, there were in the United States and British North America, 204,061 trading firms, and in 1859, 229,734. The excess of 1859 over 1857 is accounted for by the fact that in making our tale of statistics for 1857, we counted out a large number of firms who had suspended but who have since resumed business, which we now embrace, together with many small trades not before appearing on our books. The increase of population has also had an effect, and the healthy condition and good credit of the South have caused many new trading establishments at different points throughout that section.

"The aggregate of the past three years shows a bankrupt debt in the United States and British North America of the enormous sum of $408,355,571, of which amount $262,908,508 will prove an absolute loss to the creditor. This is irrespective of the immense losses by railroad and other public corporate companies. These astounding figures we would be inclined to discredit but for the proofs furnished by our records.

"It will be seen, by reference to our table, that in 1857 the failures in the city of New York were about eighteen and a half per cent. of the entire number; in 1858 a little over nine per cent; and, in 1859, rising seven per cent.; thus proving that the effects of the crisis were more immediately felt in the cities of the Union, for the per-centage of twenty-one cities shows about the same ratio. The failures of the past two years have been mostly confined to the country, and the number may appear large, but the amount involved is comparatively small.

"In our cities the maker of a note understands that he assumes a solemn obligation, to be paid at maturity, and he holds his paper as sacredly as our banks their issues. Their bill-book is kept accordingly, and a protest is regarded as evidencing, at the least, a want of business promptness and accuracy. In the country, generally, there is a different view taken. The trader gives his note at six or eight months, and about the time it falls due may recollect it or he may not. He may wonder to himself when it is due, and he may anticipate or fall behind. He believes that the fact of a protest in his case does not affect his standing or general credit. Such is not the fact. The merchant who meets his notes promptly has superior advantages with our city merchants.

"We believe in a better order of trade. The system of 'open accounts,' which may imply six months and involve twelve, is a wrong one. In all matters of trade, to secure safety, and even to secure the debtor against his own natural shortcomings, there should be an *obligation*, binding in its most stringent form, and *payable where a lack of promptness would injure him. A note made payable at bank* should be required of every purchaser of goods. This will prevent the debtor from being tempted to use money which, in fact, is not his own, but *belongs to his creditors*. It will check the demoralizing spirit of speculation which has so exhausted our great Western country; will give confidence and strength to our jobbers, and as the healthy idea possesses our people generally of the *sacredness of credit*, will more materially enhance its growth on a sound and permanent basis than all other laws that may be brought to bear upon it."

New Banking Firm.

A new banking firm has been formed under the title of Livermore, Clews & Mason, doing business at No. 29 Wall street. Mr. Livermore has been in the dry goods importing trade for some years, and is well known in those circles. Messrs. Clews and Mason were in partnership with Mr. Andrew Stout, who is now alone. The new firm propose to deal in commercial paper and exchange, negotiation of loans, collections, etc., and they allow interest on deposits. Their references are first-class, as will be seen in their advertisement.

Items.

. . . The total exports of Mobile, Ala., mostly cotton, for three months past, have amounted to over $12,000,000.

. . . The total value of coal shipments from the mines of Pennsylvania during the past year, at $3 50 per ton, amounted to about $35,000,000.

. . . Rufus Stony, a highly respectable grocery merchant, has suspended payment with large liabilities. The loss, if any, it is believed, will be small.

. . . Thomas Monahan, Esq., for some years Vice-President of the Fulton Bank, has been elected President of the Bank, in place of Joseph Kernochan, Esq., who declined a re-election.

. . . Our importations from Porto Rico, a small Spanish island of about 4,600 square miles, are about $5,000,000 per annum, while our exports thither amount to only about $2,000,000.

. . . Oliver Howe of Lyme, N. H., left for California, it is supposed, by last steamer, leaving behind him, it is said, some ten thousand dollars in forged paper.

. . . The steam fire-engines of this city are now quite in favor. But for them the destruction of property in Beekman street would have been much greater. The city should have at least twenty-five first-class machines, well manned, and ready for action at a moment's warning. With such a *force*, millions of property would be saved.

The Guardian Life Insurance Co.

One of the safest and best managed corporations in the city has just declared a dividend of seven per cent., it being the first distribution of profits since its recent organization. Its directors and officers are all well-known men, and will insure for that company what it deserves, a position in the very front rank of similar institutions.

Money Market.

There is still an active demand for money to supply present mercantile wants, but it is confidently believed only to be temporary. The delay in the organization of the House of Representatives at Washington keeps a large amount of money locked up. All the representatives, or nearly all, are borrowers on their salaries, which are advanced by capitalists; and there is an amount of over four million dollars advanced by Wall-street houses for post-office certificates of service, to be repaid on the expected appropriation by Congress after the House organizes. A demand for gold to Southern banks has also arisen, and large sums have been sent forward, to be returned after a while. The specie in bank has therefore run down, though the export of gold has abated. The banks lost $1,738,266 on last week's daily average, but have since received $1,788,000 from California. The bank deposits have run down $3,418,637, while the banks have only contracted their loans $893,760. Call loans are not made any longer below 7 per cent., and on the best securities only. The best descriptions of paper were alone readily negotiable, and at 7 to 9 per cent.—the lower figure for 60 day bills only. Treasury notes are more freely paid in for duties, the Custom-House entries being on the increase, preparatory to the spring business. New York sight exchange has risen at New Orleans to 90½ per cent. The activity of the circulation of money has been unusually great since Christmas.

The average daily exchanges are getting to be enormous. The foreign exchanges are lower. Bankers' bills of high grades, as well as Southern bank bills of equal grade, with New York indorsements, are sold at 108⅝ for sterling, sixty days usance, and 109⅜, sight. Francs are 5.18¾ for sixty days, and 5.15 for three days sight.

The following is a Comparative Statement of the Imports of Foreign Dry Goods and General Merchandise at the port of New York for the week ending Jan. 1st:

For the week.	1858.	1859.	1860.
Dry Goods	$501,489	$1,271,870	$1,562,363
General Merchandise	1,047,892	718,916	1,439,541
Total for the week	$1,549,281	$1,990,786	$3,001,904

The following table will compare the exports of the seven principal staple articles for the week:

	1859.		1860.	
Week ending Jan. 5th.	Amount.	Value.	Amount.	Value.
Cotton, bales	536	$32,710	9,321	$533,740
Flour, bbls	6,612	28,579	20,971	122,115
Corn Meal, bbls	1,628	6,692	912	3,948
Wheat, bush.			34,547	44,072
Corn, bush	1,073	962	1,980	1,080
Beef, bbls. and tcs	3,189	64,025	3,494	65,919
Pork, bbls. and tcs	3,059	60,904	856	14,415
Total		$203,872		$785,889

Increase of the week as compared with that of 1859..... 582,017

The imports for the first week of the year are one-third more than those in the first week of 1859, and double those in 1858, first week. The six per cent. New York City Central Park loan, redeemable in 1887, has been awarded at from 100.56 to 101.57. The amount was $860,000, of which Messrs. James G. King's Sons had $250,000 at 100 56-100.

Latest Bank Statement.

Week ending	Jan. 7, 1860.	Dec. 31, 1859.	Difference.
Loans	$124,507,663	$125,491,423	Decrease $893,760
Specie	17,663,734	19,602,005	Decrease 1,738,266
Circulation	8,539,063	8,394,178	Increase 144,885
Average Exc'ges	27,221,825	22,553,920	Increase 4,667,905
Deposits	74,808,855	78,227,492	Decrease 3,418,637
Proportion of coin to liabilities	21 43-100	22 63-100	Decrease 1 20-100

COMPARATIVE STATEMENT OF FOUR YEARS.

Week ending	Jan. 10, 1857.	Jan. 9, 1858.	Jan. 8, 1859.	Jan. 7, 1860.
Loans	$110,150,234	$98,792,758	$128,538,643	$124,507,663
Specie	11,901,109	29,176,858	28,390,818	17,863,734
Circulation	8,328,394	6,615,464	7,930,292	8,539,063
Deposits	64,316,552	65,942,282	92,826,639	74,808,855

The money will be easy as soon as Congress is organized, and hardly before.

Dry Goods.

The following is a Comparative Statement of the Imports of Foreign Dry Goods at New York for the week ending January 6, 1860:

For the week.	1858.	1859.	1860.
Entered at the port	$501,439	$1,271,870	$1,562,363
Thrown on market	436,810	1,181,537	1,297,761

There is a limited business among importers, but such as is encouraging for the prospects of the opening season. Silk goods are in great abundance. Their arrival has been early, and there is the usual cuckoo cry of this fact precluding any further large arrivals. Such is not, however, at all likely to be the case. Some Southern and Western buyers are in the market. The New Orleans and St. Louis houses are sending orders. Foreign prints and lawns are in good and varied supply. British dress goods are in good assortment, and are attracting attention. Fine French Jackonets and Organdies are also selling. In domestic goods the greatest display is in prints—of which the jobbers are already buying largely. Printed lawns are also selling freely. The foreign and domestic prints and lawns are now fairly competing in the market, and invite an early examination. Prices open steadily. There has been a large export demand this week for our cotton fabrics. Both bleached and unbleached goods command a good market, at steady prices. There is less activity in woolen goods. Fancy and plain cassimeres, silk mixtures, and doeskins, are in moderate request: the clothing houses buying cautiously, though continuously. There is very little doing in delaines. To encourage early buyers, there is a disposition to date all invoices, for present purchases, from the middle of this month to the 15th of February.

Marine Losses, 1859.

The marine losses of the year 1859 have been as follows:

	Vessel and Freight.	Cargoes.	Total.
January	$1,302,700	$1,419,400	$2,782,100
February	1,230,600	1,246,700	2,477,300
March	699,400	1,300,000	1,858,400
April	642,480	509,550	1,041,960
May	1,165,300	1,393,000	2,559,200
June	1,413,400	1,042,500	2,455,900
July	1,975,100	2,252,600	4,227,700
August	2,170,150	1,044,150	3,214,300
September	1,023,400	1,242,900	2,266,300
October	1,791,700	2,059,600	3,851,300
November	3,203,100	5,368,160	8,571,260
December	1,223,900	749,950	1,973,850
Total	$17,901,150	$19,578,420	$37,479,570

Stocks.

The pressure of the demand for money has had a very marked effect on the stock market, and prices have declined. Cash stock has become abundant. The following statement will show the great decline in prices since Jan. 1, 1859, a year ago, and since last week:

	Jan. 1, 1859.	Dec. 31, 1859.	Jan. 9, 1860.
Missouri Sixes, ex. div. of 3 per cent.	90⅝	83⅛	79⅛
New York Central	84⅛	75¾	73⅛
Reading	52⅜	43	41
Erie	16⅜	8¼	8¾
Michigan Central	51⅜	38¼	37⅜
Michigan Southern, guaranteed	48	17	16⅛
Illinois Central	70¼	57	58⅜
Galena & Chicago	71⅝	65⅜	63⅛
Chicago & Rock Island	59⅜	62¼	62⅛
Cleveland & Toledo	31⅜	19⅜	20¼
Panama	123⅛	127¾	127
Hudson River	35	41⅛	42⅛
Pacific, Mail	90⅛	76¾	75¾

Nearly the whole list shows a terrible fall in the year; and Southern state stocks share fully in the decline. The fall within the last week has been considerable, though efforts are making toward a recovery by buying on time what is sold for cash to relieve present necessities.

Henry Ward Beecher's SERMONS,

REVISED BY THE AUTHOR,

WILL APPEAR IN

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This announcement alone should be a sufficient inducement to thousands to send their subscriptions. These sermons, in the aggregate, for one year, would make five or six good-sized volumes, which would cost as many dollars. The friends of *The Independent* in all sections of the country, will favor the cause in which we are engaged, by using their influence to extend our circulation.

Terms, $2 a year in advance.

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No. 5 Beekman st., New York.

Notices.

Sunday-School Extension.—A Union Sunday-School Missionary Meeting will be held Sabbath evening next, the 15th inst., in the large hall of the Cooper Institute.

Addresses will be made by Rev. C. C. Goss of Nebraska and Rev. B. W. Chidlaw of Ohio, missionaries of the American Sunday-School Union.

Exercises commence at 7½ o'clock. All are cordially invited to attend. 580

Prof. Howard Crosby, D.D., will deliver a Discourse before the Sabbath-school Teachers' Association of the Reformed Dutch Church, in Rev. Dr. Hutton's church, Washington square, on Sunday evening, Jan. 15th, at 7½ o'clock.

Sunday-school Teachers of all denominations are invited to attend JOHN H. DINGMAN, Secretary.

Married.

VOORHEES—KEEP—In Madison, N. J., on the 5th inst., by Rev. S. L. Tuttle, Camilla R. Keep, youngest daughter of Henry Keep, to Abraham Voorhees of Chicago, Illinois.

MORRISON—ARMS—December 14th, by Rev. Dr. Murray, Rev. William T. Morrison of New York to Mary E. Arms, eldest daughter of Dr. L. E. Arms of Elizabethport, N. J. Rev. Mr. and Mrs. Morrison expect to sail for China in January, as missionaries, under the care of the Presbyterian Board of Foreign Missions.

LACY—BORLAND—In Montgomery, Orange co., N. Y., by Rev. Dr. Judd, assisted by Rev. W. Bannard of New York and Rev. S. B. Bell of California, Rev. Edward S. Lacy, pastor of the First Congregational church of San Francisco, to Miss Isabella H., only daughter of the late Hon. Charles Borland of Montgomery.

FARMELEE—MARTIN—In Rochester, on the 3d inst., by Rev. Dr. Shaw, at the Brick church, Rev. A. H. Parmelee, pastor of the Presbyterian church, Livonia, Livingston co., N. Y., to Miss Lycinlia Martin of Rochester, N. Y.

Died.

HULL—In Brooklyn, on the 9th inst., at the residence of her son, after a lingering illness, Mrs. A. E. Hull, formerly of New Haven, Ct., in the 70th year of her age.

Her remains will be taken to New Haven for interment. 580*

HUBBARD—In Mendon, Ill., December 14th, Mr. Asahel Hubbard, aged 64 years.

Financial.

THE

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Dividends declared every three years, and the surplus belonging to the policy-holders returned to them in scrip; this scrip bears 6 ⅞ cent. per annum interest, payable in cash, and is redeemed when the aggregate issue shall have amounted to $1,000,000.

At the same time, the Company is empowered by its charter to purchase the scrip for the benefit of the policy-holders before that time.

This scrip is not affected by the forfeiture or sale of the policy, which is a great advantage over the system adopted by some Companies, of subjecting the dividend to the same terms of forfeiture and sale as the policy, by indorsing it thereon. This is clearly unjust, as the dividend is a surplus fund, and is rightly the property of the insured, irrespective of the policy.

The interest on the scrip gradually reduces the premium.

Its premiums are based upon experience to the present time.

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☞ Further information will be given on application at the Office of the Company, Continental Bank Building, No. 7 Nassau street, New York, or to any of its authorized agents. All necessary documents can be obtained as above stated. 570-ow1f

DIVIDEND NOTICE.

GUARDIAN LIFE INSURANCE COMPANY, New York, Dec. 28, 1859.

THE BOARD OF DIRECTORS HAVE DECLARED a Dividend on the Capital Stock of this Company to 1st January, at the rate of seven per cent. per annum, payable on 10th January.

The Transfer Books will be closed from 31st inst. to 10th January, inclusive.

580 H. V. GAHAGAN, Secretary.

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Other references to persons living in various cities at the East can be furnished if desired. 563-81d

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Having seen so favorable results from their use, in our own and the households of our friends, we are desirous that their benefits should be shared by all our brethren, and hence have interested ourselves in their behalf.

With best wishes, your Brethren,

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Daughters, wives, and mothers! this medicine is a tried and tested thing.

Family Reading.

THE FIRST CENTURY AND THE NINETEENTH.

A GLANCE at the Apostolic age and our own in the way of comparison will show a vast extension and multiplication of the facilities and means of doing good. We will suppose a man in the primitive age converted to Christ and feeling that impulse which awakes universally with the awakening of a new life in the soul—the impulse to do good, to win souls to Christ. What is he to do? To preach the Word. To go from street to street, from house to house. If he is a Jew, the synagogue may, under favorable circumstances, be open to some of his first efforts. If he is a Gentile, perhaps some "Tyrannus" may concede him the use of his "school" for a lecture or two. But his main dependence must be on speaking the Word of Life to individuals and groups whom he may chance to meet with. And in doing this he is met by universal opposition; not the inert opposition merely of indifference and contempt, nor yet only the intellectual opposition of logic and ridicule, but an opposition which is backed by the law and wields the police, and has the sanction of all that is venerable in established worship and ancient superstitions, and which, being instigated by the powerful instincts of selfishness, is active and unscrupulous and full of peril to liberty and life itself. It is soon perceived (for what is so keen-sighted as selfishness?) that the free and spiritual ideas of the new system can only succeed by overturning and revolutionizing everything that is established. Among the Jews it must "destroy the holy place and change the customs which Moses delivered to us." In the pagan world, every religious name, idea, and usage must pass into skepticism and contempt before it—for it affirmed no less than "that they be no gods which are made with hands." From Jupiter Stator, therefore, who, from his awful elevation, guarded the Eternal City, and "the great goddess Diana, whom all Asia and the world worshipeth," down to the patron god of a fountain or a crossing, all are threatened. The movement can only end in causing their "temples to be despised and their magnificence destroyed." And of course the whole army who "have their wealth" and dignity from these venerable and splendid institutions, from the high-born pontifex and augur to the shrine-makers and petty artisans and very menials employed in the temple services, all are instinctive enemies and active opponents of the new faith. And the spirit of the old idolatry has so completely pervaded government and law and national history, the ties of home and ancestry are so interwoven with its names and myths, that the solid fabric of society seems to stand like an impregnable wall against the progress of the Gospel.

And now to overcome all this active and passive opposition, what can the Christian do? To conciliate prejudice, to draw attention, to spread information, what means has he at hand? He has no copy of the Bible or New Testament to put into the hands of a friend with the request that he would at least read and examine. Books are too scarce and costly for that. Much less has he a Christian tract or volume to bestow, calculated to excite inquiry, meet objections, and smooth the way to truth. No church-edifices, no regular assemblings to hear of the great salvation, no press, no Christian literature nor Christian organizations, no helpful antecedents in the way of Christian or general culture,—what an absence of material helps over against all this combination of material hindrances and discouragements! Only his own weak voice to be lifted up in commendation of the "way which is everywhere spoken against!"

Pass from the first century to the nineteenth, and how is the position changed at every point. Law, government, literature, education, society, all, nominally and passively at least, on the side of Christianity. When a man is converted to Christ, and at his Redeemer's feet inquires, Lord, what wilt thou have me to do?—how wide the field which is open before him! How various and complete the appliances at his command! Can he speak well? He may be bold and fervid as he will in commending his Savior to all men in all places, "no man forbidding him." If he should even pass the limits of prudence, the worst that can come of it is that he should be called a fanatic or a meddler. Christ and Paul bore those names before him; and the glow of holy love must be very faint within him if he does not rejoice in being called "a fool for Christ's sake." But no man can hurt his person or hinder his work. Does he wish to devote his whole life to this work in the Christian ministry? The Church will give him, if need be, at her own charge, the best education of the age. She will give him a "holy and beautiful house" in which to deliver his messages, and an attentive congregation to listen to them. She will place him in a respectable and even commanding social position, whence his voice will be heard and his influence felt through every rank and institution of society. The education of the young will be respectfully submitted to him. In the inauguration and management of every great movement of the time, his counsels will carry a weight and authority which belong to the men of no other profession. Is he impatient of "building on another man's foundation," and "ambitious" (such is Paul's own expression, Rom. xv. 20) "to preach the Gospel where Christ has not been named?"—there are Turkey, India, China, Japan, the isles of the sea, all open to Christian labor, the Church ready to send him thither and support him on the field, and the most powerful governments of the world guaranteeing the perfect security of his person while he is at work for Christ in the very heart of Satan's dominions.

If, from age or other circumstances, he determines to abide in a secular calling, he can make the gains of that calling tell on the cause which he loves in almost any form and any part of the world that he may choose. Admirable organizations, both ecclesiastical and voluntary, will transmute his liberality into any shape, and bestow it in any region that he may desire. For less than a dollar he can give away a Bible in Bagdad or Shanghai, or distribute some hundreds of tracts in a fair or caravan of Central Asia. For a very moderate sum he may keep on foot a solporter in Arizona or Oregon, or a teacher or missionary in Africa or Asia. Christians have thus been preaching and itinerating in the heart of France, and teaching children in India, while they were following their calling here in America. A New York merchant, not long ago, was thus teaching and training fifteen youths for the ministry, and yet all the time managing his business and correspondence at his counting-house. *Qui facit per alium facit per se*, is not only good law but good Gospel too. Christianity to this extent admits of proxies. He who only "*receiveth* a prophet in the name of a prophet, shall receive a prophet's reward;"—what, then, shall he receive who *sends forth* a prophet at his own charge, and supports him on his mission?

In addition to all that he can do through others, his personal service may be given in Sunday-school, Bible-class, tract distribution, city mission, visitation of schools, jails, asylums, canal basins, wharves—every place where men do congregate, or where a solitary soul may be addressed with "the Word of truth, the Gospel of salvation." And rarely, indeed, will he find that his approaches will not be met with kindness and respect at least, if not with earnest attention.

Can he write well? The journals of the day, in their wondrous multiplications and reproductions, will in a few days bring a telling paragraph before the eyes of readers who can scarcely be numbered or counted for multitude.

No age which the Church has seen is at all comparable with our own for liberty, security, and manifold instrumentalities of Christian labor. A "day" has been foretold, (Zech. xii. 8,) when he that is feeble among them shall be as David and the house of David, as God, as the angel of the Lord before them." Something of this vast and divine augmentation of power is seen in the present circumstances of the Church—when a Christian who has a thought to utter or a shilling to give can make it tell in the uttermost parts of the earth.

And now, if with all this advantage we have the fervent love and simple faith of the first age, when Christian tent-makers "wrought at their occupation," and the meanwhile "reasoned in the synagogue, and persuaded the Jews and the Greeks;" when those who were scattered abroad by persecution went everywhere preaching the Word; when a "physician" was the "beloved" companion of an apostle, and holy women "bestowed much labor," and were acknowledged as "helpers in Christ," and a Christian "house" had a "church" in it, and the servants of Christ were ever "laboring fervently in prayers" (that perpetual and universal, and withal most powerful form of Christian *labor*) "that the Word of God might have free course," and that their brethren in distant churches "might stand perfect and complete in all the will of God;"—if thus the love of the first century work through the boundless freedom and material facilities of the nineteenth, how rapid and powerful will be the growth of the Church! P.

THE OLD CHURCH BELL—A FAITHFUL PREACHER.

IT often happens that those dear children who have all their lives heard the story of Jesus, turn away with indifference from his loving invitation, "Come unto me," as if they did not hear, or as if they did not really believe that they ought to be Christians.

I once heard a good minister, in his sermon, use an illustration to show that it was very dangerous to live on in this way. He said that a person might live for years near a very large bell; and while it would almost deafen a visitor, he would scarcely observe that it was ringing.

When I returned home and looked up at the tall spire of the church so near our house, and thought of the large, heavy bell, I felt that his words were true. It rung at sunrise very often while I slept, and it rung again at noon, and I seldom observed it. And then I thought how often our dear mother had told us of the love of Jesus, and yet none of us had become the lambs of his fold. Was I really becoming hardened? The thought was a fearful one. The old bell seemed now to ring out loud and clear, "Come to Jesus! Come to Jesus!" and this invitation from the church-spire daily rung in my ears, until my heart responded, Lo, I come; it is my delight to do thy will, O God, yea, thy law is within my heart.

Since this revival commenced I have heard of two instances where the very first sound of the Gospel was heard with eagerness as glad tidings of great joy. The command, My son, give me thine heart, was no sooner heard, than the inquiry was made, Lord, what wilt thou have me to do? Light beamed upon these darkened minds, and at once they were filled with joy and peace in believing.

The first instance, related by Dr. Kirk, was that of a slave at the South, eighteen years of age. The other was given by M. A. D., of a little miner called Pinkey, who was less than ten when he was thus guided in the way to heaven.

Perhaps, children, you have heard of Josiah Henson. He is now an old man, has gained his freedom, and is living in a happy home of his own, surrounded by children and grandchildren. When he rose to speak, a few weeks since, in the chapel of the Old South, Boston, I heard several persons whisper, "That is Uncle Tom!" He was born in Montgomery co., Md. His mother was a slave, living, like thousands in the Sunny South, in darkness and ignorance, with no kind friend to guide her to the dear Savior. Yet she had one comfort that she praised very highly. Her master had not torn her infant child from her arms, and sold him to another owner. She had taught him all she knew of his duty to God, and of the way to heaven. And then she heard that four miles from the plantation a good man was preaching and telling the poor slaves of Jesus, who was the sinner's Friend. So she begged her master to suffer her boy to go and hear the preacher, and he kindly consented.

When Josiah entered the house, and for the first time found himself in a Christian assembly, he was oppressed with a sense of his own unworthiness. He drew himself into a corner in the smallest space possible, and there listened with eagerness to the message of salvation. If you had been there, dear children, the novelty of the scene and the variety in the dress and appearance of the audience, would probably have diverted your attention from the preacher. Not so with this poor slave boy. He was listening for his life. To him it was indeed a faithful saying, and worthy of all acceptation, that Jesus came into the world to save sinners. He heard the word, and immediately with joy received it. Tears of penitence rolled down his cheeks, and from his inmost soul he besought forgiveness of his Heavenly Father for all his sins, and grace to live hereafter as a child of God.

Then Josiah went on his way rejoicing. It seemed as if he was in a new world. He returned home by the same path, and through the same woods, but everything seemed changed. All creation seemed to be praising God. And his own heart was so overflowing with love, that he often kneeled down by bush or tree to talk to Jesus.

Many years have rolled by, and he still holds on his way, growing stronger and stronger. His path is still that of the just, growing brighter and brighter unto the perfect day. I was delighted with his manly yet modest deportment as he sat in the Old South by some of the merchant princes of Boston, who recognize him as a brother in the Lord. He rose and expressed his gratitude and love for all the dear people of God who had invited him to come to the meeting and speak a word for his Master. "Never," said he, "have I felt the presence of Christ more than I have done in this place of prayer. Twelve months since I visited the city, and I came here to ask your prayers. I had heard from a slave brother; he wanted help, and I did not know what I could do for him. I stood up here and I told the good people that I was more anxious for his soul than for his body. Both were in bondage. You prayed, and a few months after God sent him right to Boston."

Then in simple but touching language he told the story of his brother's conversion. When he reached the home of Henson, though his body was free, his soul was still in bondage to Satan. "It was on the eve of Christmas," said Josiah, "that we all rose from our beds to commemorate the hour when angels sung, Glory to God in the highest. He heard my little girl call out, 'Grandpa, what you all getting up for, before day?' Then he rose, too, and heard us all rejoicing. There in the night I told him of the love of Jesus to poor sinners, and he has since become a Christian."

Soon the meeting closed, but I lingered in the chapel of the Old South until I could speak to him of that happy day when he first heard of Jesus, and learned the way to heaven. LEILA.

CHILDREN.

"CHILDREN," says a modern writer, "are the visible elements of the invisible hereafter, for the world will soon be a conclusion of which they are the premises."

In this view, what an importance attaches itself to everything that has an influence in forming these elements and these premises! He who trains a child for good or for evil knows not, cannot know, all that he does, for he gives character and direction to forces, whose power no human arithmetic can estimate. Yet in the majority of cases, parents seem to have no realizing sense of the fact that they are almost to the last degree responsible for the men and women whom they send out from their homes. Parents do not think enough of the bearing of the daily and hourly education which they are giving their children. They forget that the little act of justice or of injustice of to-day, the kind word given or withheld, the wrong act allowed to pass unrebuked, and the right one unappreciated, are all having an influence on the whole character and course of the child. You cannot throw into the ocean a pebble, however small, but that some segment of the circle it creates shall one day touch the outmost bounds of the great sea.

It is with these views of the importance of home education that we propose a few familiar talks with parents—simply seeking to offer to them a few hints and suggestions.

The first topic which suggests itself in this connection has reference to the discipline of the child. We shall doubtless all agree that uniform obedience to the will of the parent is an essential in a well-regulated household. But how is this end to be secured? This is a question requiring the most thoughtful consideration. To us it seems that three elements are indispensable to good government. These are gentleness, firmness, and uniformity—and they must always be combined.

A parent must be gentle with his child that the child may never see in him a loss of self-control, or the evidence that he is influenced by passion or self-will;—above all, he must be gentle that the child may never for one moment forget or doubt that the parent loves him. The great power of the parent over the child, the power that is to influence and restrain him in that future which lies without the limits of childhood, is the power of love. But it is impossible to impress one with the thought that you love him, when you are addressing him angrily and treating him harshly. We anticipate your objection—"I have tried gentle tones and they are not obeyed, and if I begin with these I am generally obliged to end with a far different tone and manner." And why? Cannot your child be taught to obey a command given in a quiet, affectionate tone? Think a moment—are you not responsible for the habit he has formed of waiting for a loud imperative voice? And this brings us to a consideration of the second element which we have named—as essential to good government—the necessity of firmness. Your gentle tones have lacked this element, therefore they have not been obeyed. We can best explain our meaning by introducing you to a little nursery scene, the counterpart of which is enacted every day. A little boy is playing upon the floor, while his mother sits near him sewing. The mother looks up from her work and says gently, "Johnny, shut the door." Johnny continues to build his block house, utterly ignoring the command. The request is twice repeated, with more emphasis, with no more effect—"John, do you hear me, shut the door." This time the tone is loud and angry, and Johnny, who dares no longer disobey, moves slowly toward the door. Very likely this tardy obedience will be followed by unjust punishment. Unjust because administered in a passion, and unjust because Johnny's mother has never taught him prompt obedience. Now the first mistake was evidently in the way in which the command was first given. But was the tone too gentle? No, but it lacked firmness. It did not express as it should a determination to be obeyed the first time. Children often display great sagacity in deciding how far it is safe for them to disobey. They disregard the first, perhaps the second, command, because they have done so before with impunity;—they find it safe to disobey the gentle voice, but perilous not to heed the angry tone and the threat. Show to them that the one course is as dangerous as the other, by giving authority to your first command, however quietly made, and you will have no reason to complain that you must use sternness and severity in order to be obeyed. But we can hardly consider this head without touching upon the third essential, viz., uniformity. Firmness must be uniformly expressed, else the child will take advantage of the gentleness which lacks this quality. Here perhaps lies the great fault of parents. There are few, if any, who do not in some cases govern judiciously, but they are not always judicious. A request which to-day is granted will be refused to-morrow, simply because the mood has changed, and so a command which to-day is repeated several times, and finally allowed to pass unrecognized, will to-morrow be angrily given, and a refusal to obey promptly as angrily punished. There needs no argument to prove that such a course is most injurious in its influence upon the child,—and yet you will very rarely find a family of children that is governed uniformly by fixed principles of right. The reason is, that parents are not willing to take the trouble and exercise the self-control which is required. It is not easy always to control oneself, to stop and think of the justice or injustice of one's commands; nor is it so easy dispassionately to punish the first act of disobedience as to wait until anger seeks revenge because one's will has not been obeyed. But are any deserving the sacred name of father or mother, who are not willing to make any efforts which the interests of the child demand? What we have written is only designed to serve as an index finger pointing the parent to a serious consideration of this most important subject.

In closing, permit us to repeat in few words the three points we have been endeavoring to impress upon your thought. In the government of your children, be gentle, that they may never forget that you are they who love them, and whose love changes not with their waywardness; firm, that they may understand your lightest word of command as a call to prompt obedience; and uniform, that gentleness and firmness may always rely upon the same response, and make ever the same successful appeal. R. C. V.

CHARITY.—Charity embraces the wide circle of all possible kindness. Every good act is charity; your smiling in your brother's face is charity; and exhortation of your fellow-man to virtuous deeds is equal to almsgiving; your putting a wanderer in the right road is charity; your assisting the blind is charity; your moving stones and thorns from the road is charity; your giving water to the thirsty is charity. A man's true wealth hereafter is the good he does in this world to his fellow-man. When he dies, people will say, "What property has he left behind him?" But the angels will ask, "What good deeds has he sent before him?"—*Irving.*

A SHORT CUT.—At a meeting held during the late protracted meeting of our church in this city, a sailor, in relating the circumstances attending his conversion, said: "I was greatly distressed on account of my sins; I conversed with a minister; I did everything I could, but felt no better, till one day I read in a newspaper a piece on 'Coming to Christ,' in which the sinner was directed to go to the Savior, just as he was, without any further preparation. It struck me," continued the son of Neptune, as the tears of joy rolled down his cheeks, "that was the *short cut* to the blessing, and, blessed be God, I tried it, and he forgave my sins, and blessed me with his love."

IF, in instructing a child, you are vexed with it for want of adroitness, try, if you have never tried before, to write with your left hand, and remember that a child *is all left hand.*

From The Banner of the Cross.

PAGES PARENTHETICAL FROM THE JOURNAL OF A COUNTRY PARSON.

—IS a servant of God laboring in his great and blessed cause, whether it be in the instruction of the children of the poor, or in visiting their dwellings, or even in the higher and more important duties of the ministry itself, with some little degree of energy and earnestness and zeal, however far below the great and urgent calls upon him, then there are sure to be those around him, often those of his own family, who are anxious to restrain his efforts and impede his usefulness by exaggerated views of the danger to his health, of the importance of preserving himself for future services, (which may never arrive,) and many other excuses equally serviceable in forwarding the great counter-scheme of our spiritual enemy, by deadening the efforts of the servants of the Lord. There is, I fear, often too much of sin in this, although perhaps undiscovered by those who are guilty of it. It is a matter in which, surely, the counsel and the guidance of our God are fully sufficient to direct his servants; and when you are opposing what you consider only natural tastes and inclinations, how know you that you are not thwarting the dispensation of the Most High, and in the end may be found to have been fighting against God?—*Rev. Henry Blunt.*

THE PASTOR'S APPEAL.

Ye who have sat for weary years
And criticised my voice and tone,
And sorrowed that the Word of God
By hands so feeble should be sown;
My Christian friends, a suppliant
Your Pastor comes to you, this day,
And asks you, in the name of Christ,
For his immortal soul to pray.
Tempted without and weak within,
Storm-toss'd and tempest-driven,
I struggle, 'mid wild waves of sin,
To point to you the shores of heaven.
The very office that I bear
Attracts the wily tempter's eyes,
For where there floats a leader's plume,
There quick the foeman's arrow flies.
Although of all my own dark sins
I cannot tell the vast amount,
For souls committed to my charge
I shall be called to give account.
Oh, Christian friends, will ye not heed
The solemn words I speak, this day,
And for a blessing in Christ's name
Upon your Pastor, humbly pray?

—*Author of Herbert Atherton.*

TO THE AGED.

THE late Rev. Mr. James, when an old man, by reason of the infirmities of age, could not do much work for Christ out of doors. But his feeling then was, he could glorify Christ by suffering patiently whatever God was pleased to lay upon him. He wrote on this subject:

"I am still in circumstances calculated to give solemnity to my reflections, and perhaps some weight to my words. The pressure of disease upon my bodily frame has been lightened, but it has left me no longer 'strong to labor.' I am on the verge of old age, and a subject of not a few of its infirmities. The evening of life is come, and with it some of its clouds. Should these clouds, however, only furnish a new theater on which to display the luster of my setting sun, and afford me an opportunity of glorifying Christ by the passive virtues of the Christian character, they ought to be more welcome than even a nearer sky."

We remember that Dr. Alexander, in his "Religious Experience," says it is by no means an uncommon thing for old Christians to decline in spirituality of mind, and as they grow older, to grow less like Christ. Let our aged readers then be warned, and let them, if not in their power to *do* much for Christ, gladly suffer, and that without murmurings, whatever the Heavenly Father is pleased to lay upon us. The old *must* die. Let such then be more and more in earnest as the sands of life are running out.

"THE GRIT BARE-LEGGED LADDIE."

SIXTY years ago a stout bony youth of eighteen years old, who had been known among his neighborhood as "a grit bare-legged laddie," called on a poor village schoolmaster, and said—

"I would like to attend your evening school, sir."

"What do you wish to study?" asked the teacher.

"I want to learn to read and write," replied the lad.

The teacher looked into the lad's face with a somewhat scornful glance, shrugged his shoulders, and said:

"Very well, you can attend."

Now if that bony lad had said to the teacher, "I mean to become a great inventor, to be the companion of rich and noble men, to hold conversation with kings, and to write my name among the great men of the world," I dare say the teacher would have called the boy a fool, for cherishing such wild dreams. Yet that poor bony lad, who at eighteen did not know the alphabet, did all those things before he died.

Who was he? His name was George Stephenson, the great railway pioneer!

It was not the fault of young George that he was ignorant, it was only his misfortune. His parents were too poor to send him to school. He was the son of the fireman of a pumping engine in a colliery. His birth-place was a cottage with a clay floor, mud wall, and bare rafters. He had to help earn his living from his earliest years, first by herding cows and barring up the gates of the mine at night. Next he was put to picking stones from the coal, and after that to driving a horse, which hauled coal from the pit. By-and-by he was made assistant fireman to his father. When he was seventeen he was made plugman of a pumping engine—a higher post than his father's—and had climbed, as it seemed, to the top of his ladder. What hope was there for a youth who could not read at seventeen?

But George had hope in his breast. His engine was a lesson-book to him. He took it apart and put it together again, studied it, loved it, and when he was told that there were books which told about engines, he made up his mind to go to school.

To school he went, and soon learned all that the village masters could teach. When twenty years old he was made brakesman, and began to think about inventing better engines than he saw about him.

Thus working, thinking, reading, he kept on, avoiding all bad habits, until he built a locomotive that traveled at the rate of four miles an hour on a tramway. This was a great affair at that time.

His next work was a railway eight miles in length, and from this point he went on until he was known as the great railway pioneer of the world.

George was often laughed at by men who thought themselves much wiser than he. One day he was proposing to build an engine to run twelve miles an hour. A grave-looking gentleman, thinking to put him down, said:

"Suppose one of these engines to be going along a railroad at the rate of nine or ten miles an hour, and that a cow were to stray upon the line, would not that be a very awkward circumstance?"

"Yes," replied Mr. Stephenson, "very awkward indeed—for the cow!"

Thus, by his own industry, did the "grit bare-legged laddie" climb to a very high place among men. Great men, and even kings, sought his advice, wealth flowed into his purse, his name was honored, his character respected. At a ripe age he died and went to his eternal reward.

Let this sketch of the "grit bare-legged laddie" cheer on the boys and girls to patient effort in the path of duty. Learn something every day. Press forward! Be good and you will prosper.

TO TOBACCO CONSUMERS.

DR. LE COMPTE of Philadelphia has presented to the Academy of Natural Sciences in that city, a paper in which he boldly comes to the defense of tobacco consumers—especially smokers. He says he has used it for sixty years without perceiving any ill effects upon himself. But he utters a sad complaint at the prevalent practice of adulterating the weed, whereby it is almost impossible to buy good tobacco. He describes the process of adulteration in the following language:

"Almost all the pressed tobacco is defiled with liquorice or molasses, which substances conceal the bad taste of the inferior qualities. The method by which the flavor of one plant is imparted to plants that have none of their own is as follows: A quantity of the refuse tobacco is boiled in wine, or more frequently in human urine, until a fluid extract is obtained; to this some salt is added. It is then poured upon the leaves of other plants, such as rhubarb, burdock, sunflower, cabbage, or broad-leaved dock, which, after remaining in the fluid a sufficient time to absorb as much of it as they can contain, are hung up to dry and then made into Havana cigars."

Verily, this must be comforting to the lovers of the dear weed.

THE MUD-LARKS OF LONDON.

REV. J. H. WILSON delivered an address in the Sailor's Institute, Shadwell, on "The Mud-Larks of London." Mr. Wilson showed that there were from 500 to 600 of these people, chiefly boys and girls, who lived by searching the mud of the Thames at low water, and that they were thus engaged both in summer and in winter. The earnings of the mud-larks were from £2,000 to £3,000 a year, that being the amount they would receive for bones, coals, and other articles thrown into the river, or dropped from the coal-barges. At the close of the meeting several friends came forward to assist in forming a committee to consider the best means of promoting the moral and social welfare of the mud-larks of London.

EFFECTS OF NATIONAL WRONG.

[Extract from a Sermon on Thanksgiving Day, Nov. 1859, by Rev. G. A. LEAKIN, Pastor of Trinity church, Broadway, Baltimore.]

POINT out any great national wrong, and as certainly as effect follows cause so will punishment reach that nation. Louis XIV., surnamed *the Great*, by his revocation of the edict of Nantes, in 1685, caused the Huguenots to seek refuge in other kingdoms, and although under Conde and Turenne France seemed to have attained the highest pitch of military glory, yet the latter part of this king's life was as miserable as its beginning was splendid. He was buried with great magnificence, but wherever the procession passed, the people hissed, and invoked curses on the royal corpse. He was succeeded by his great grandson, Louis XV., who for fifty-nine years thought of nothing but selfish pleasure. The reign of this odious monarch prepared the French to hate the very name of monarchy. He was succeeded by Louis XVI., during whose reign was the French Revolution, with all its bloodshed and horrors. Louis XIV. laid the foundation of the great empire in fraud and oppression; Louis XV. continued the building in profligacy; and under Louis XVI. the social edifice fell, and great was its fall. Napoleon rose upon the ruins, and at one time extended his empire over most of Europe; but you know his invasion of unoffending people, and you know his rapid fall from Austerlitz to St. Helena. At one time Spain was the leading power in Europe. The discovery of a new world poured countless riches into her treasury, and extended her dominion over much of the Western Continent. But with her success she forgot humanity, and by the expulsion of the Moors she inflicted on herself a loss from which she never recovered, and by her treatment of the Mexican and other American aborigines she has entailed on their descendants civil war with its attendant anarchy. In his history of Europe, Alison well observes: "A right consideration of history uniformly demonstrates that, although inconsiderable deviations from rectitude may be overlooked as unavoidable to humanity, yet outrageous sin and irreparable evil never fail to bring on their authors condign punishment, even in this world. Individuals have souls to receive retribution in a future state of existence, but nations have no immortality, and that just retribution which, in the former case, is often postponed in appearance at least to another world, in the latter is brought down with unerring certainty to the third and fourth generation." Our security, then, as a nation does not depend on our fleets and armies, nor on our wide-spread territory or our increasing prosperity. It is righteousness that exalts a nation. It is *character* that determines a people's destiny.

DEATH BY CASUALTY.

OUR senses are very apt to delude and impose upon us in respect to the methods and circumstances through which people make their transit from this world to another. While the waves are closing over the one hundred people who went down in the steamvessel, ten thousand more are making their exit from sick-rooms, where the strings of life have been slowly sawed asunder by torturing and grating diseases, till the worn and haggard sufferers sigh for the refuge of the grave. These die slowly and painfully; those, with hardly any pain at all, perhaps rise into another life without knowing that they have ever died. Their case will be announced as a heart-rending disaster; many of the others will be announced as heavenly triumphs over the king of terrors.

The concomitants of dissolution are of less importance than we generally make them, except to our own frightened imaginations, for the nearer death comes to us, the more does he bathe the senses in Lethe more perfect than the anesthetics of human discovery; and while on the side of mortality we see only the ship lifting its murderous blaze into the midnight sky, and then plunging to be quenched in the awful caverns below, this world with its horrors and glories alike is fading out or has disappeared entirely from the sufferers, and "the morning gate" is wide open on the other side, through which lie the gardens of Paradise in green and tranquil repose. This is true, we doubt not, in innumerable instances of death by sudden disasters, when, by the suddenness itself, sensation is annihilated, and immortality dawns without the consciousness of dissolution.—*Christian Examiner.*

QUERULOUSNESS.

A QUERULOUS and censorious spirit is a reproach to Christianity, as injurious also to others as it is unchristian in itself. The meekness and gentleness of Christ should be distinguishing traits in all his followers.

Gloom depicted in the countenance is high treason against our heaven-descended religion. They are traitors in the camp, holding out false colors to the world, and thus driving off multitudes of men from the Redeemer's standard. The divine pencil has given us this life sketch: "The path of the just is as the shining light, which shineth more and more unto the perfect day." But if thus their *path*, much more their countenance and the holy glow of their spirit. The nearer heaven we are, the more of the divine likeness should we exhibit.

Rev. Dr. Wm. S. Plummer, in a letter addressed to one of the aged friends of his early youth, expresses the following noble sentiments. Those of younger years may profit from it as well as the aged:

"We, who have lived our half century and more, should set an example of cheerful submission to God's will. We should tell the young of the mercies we have experienced. We should speak pleasantly to all respecting the way of life. The longer I live, the more am I inclined to encourage people to do right. Upbraiding may sometimes be necessary, but it is more and more painful to me every year to give pain by finding fault.

"I think we, who are no longer young, ought to pray more than we do. We should intercede for each other, for the young, for the world. Nothing more becomes us than prayer. I hope you sometimes pray for me. I need all the help I can get from my brethren.

"The last time I heard of you, you were still preaching away. That is right. The two greatest things done on this earth are preaching and praying; Acts vi. 4. Even Apostles did not dare to pretermit either."—*South Presb.*

WHERE THE YANKEE GIRLS HAVE GONE.

THE women of New England, and particularly those of Massachusetts, earn millions of dollars annually, in various branches of industry which have been introduced in modern times. In one part of the commonwealth, female labor is employed upon binding shoes; in another district braiding straw is the leading pursuit; in a neighboring county palm leaf is converted into hats and bonnets by women; and in the seaport villages clothing is made by the female residents for large dealers in Boston. The effect of this home industry upon a large scale has been the withdrawal of nearly the whole native force from the factories, and the substitution of foreigners in manufacturing villages; while in the matter of domestic service, the native women have almost wholly left the field, much to the regret and annoyance of housekeepers; and we apprehend that if the amount of the aggregate wealth of the women of Massachusetts could be ascertained, the sum would surprise everybody. They form a large class of the depositors in savings banks, and there is hardly a corporation within our borders that has not women among its share-owners. The independent industry of our New England women adds largely each year to the aggregate wealth of the community.

RELIGIOUS BIGOTRY IN SWEDEN.—A resolution has been submitted to the Swedish Diet by a clergyman named Jansen, enacting that the entire Swedish clergy shall henceforth have complete control over all printed papers or pamphlets circulated by hawkers, and that, moreover, severe punishments shall be inflicted on all laymen who shall discuss religious subjects without first having been examined and authorized by a Protestant clergyman. The proposition was unanimously adopted, and some members proposed even more stringent measures.

Agricultural.

The Agricultural Problem.

To render and keep soil productive, the elements which are withdrawn in the harvests must be restored. The ordinary barn-yard manures, where they are used, partially suffice for this purpose; but only partially. They leave every year a deficiency, and this deficiency, multiplied by fifty or one hundred, gives in its final result total barrenness. Guano would supply the need, if the supply were inexhaustible. As it is not so, Liebig insists that we must fall back on the sewerage of towns. These great consumers of food, which modern civilization is creating and developing on such an enormous scale, must be made to keep up the fertility of the surrounding country by discharging their sewerage over the fields, instead of filling the harbors and choking the rivers with it, and allowing it to run to waste. The mechanical and engineering difficulties of such an enterprise are no doubt great, but not too great for modern science to overcome, if the farmers were once made sensible of the consequences of perseverance in the existing mode of cultivation.—*Daily Times.*

Large Yield.

Mr. Horatio Chapin of Williston tells us that from a field of a little more than three acres he raised last fall 108 bushels of corn shelled. He counted off 50 rows in this field, being 170 rods, and the corn in the ear from that piece measured 210 bushels. The corn—common eight-rowed variety—will average over 30 lbs. to the bushel. The land was grass land, manured last May, and a little manure put in each hill at planting. Mr. Chapin expects to realize nearly $100 to the acre.—*Burlington Press.*

Foreign Miscellany.

Irish Sympathy with the Pope.—The Irish Roman Catholics are mustering in monster gatherings at the sound of the "drum ecclesiastic," and swearing—in the common as well as the legal signification of the word—to fight for the Pope and "tell Palmerston so." There is nothing very alarming in this threat; if the temporal supremacy of the Pope depended on the material aid of his Irish subjects, the question would soon be happily settled. The leaders of the demonstration know this very well, and are not so foolish as to rest their hopes on such a hollow foundation. But Government has often allowed itself to be intimidated by the threats of the Romish hierarchy of Ireland, and it is hoped that, by a similar pressure, England may yet be compelled to favor the claims of the Vatican over its rebellious subjects.

The direction given by the priesthood to the fanaticism of their dupes reveals their design clearly enough. Britain has done nothing to foment rebellion among the subjects of the Pope; and yet it is Britain and not Louis Napoleon, not the people of the Papal States, against whom the evil passions of Irish mobs are excited. It is not, therefore, for what Britain has done, but for what she may do, that this movement has been set on foot. The Pope fears that, if Britain assert in Congress the right of the Italians to choose their own rulers, his fate may be sealed, and accordingly the word passes to his faithful hierarchy in Ireland to create a diversion in his favor.—*Scottish Guardian.*

The Orkneys the Property of Denmark.—Some laughing gossip is caused by the rumor that Denmark intends to redeem the Orkney Islands, for it appears wonderful enough to us all that we only hold on mortgage this delightful and productive spot in the far North. What a glow of excitement in the minds of our "friendly" neighbors at the idea of the *perfid Albion* losing even an infinitesimal share of her soil! In the first place, it is a question if time has not expunged the right of Denmark; secondly, if she could ever pay back interest on the mortgage; thirdly, if it would be worth while; fourthly, if she got the Islands, whether Denmark would be long at peace with England, and if she might not lose something more than the Islands. The story may be nothing more than an invention to keep up the excitement, but, as it is going the round, we feel bound to give it, and to say that the right of Denmark is declared to be tolerably clear. The notion would be about as clever as Portugal laying claim to Australia, because she had discovered it; a proof of which has been made out by a London *savant* recently, we see, and forwarded to the King of Portugal through Count Lavradio.—*Court Journal.*

Practical Joking in Egypt.—The British Government lately sent a traction locomotive engine to the Viceroy of Egypt. After receiving it, Said Pasha ordered the engineer to get up steam, and had the half-dozen carriages of the personages attending and his own attached to it; then requesting them to get into their carriages, he started off with them—the locomotive at full speed—to the great dismay of its unwilling passengers. They thus passed through the principal streets of Cairo, to the great amazement of its Arab inhabitants, and through the Esbequeh, or Grand Place, on the way to the Palace of Kazer-el-Nil. The Europeans collected in front of Sheppard's Hotel to witness the scene were highly amused at this novel passenger train, thus exhibited through the city of the Kaleefs, in the suite of its present ruler. But Said Pasha is notoriously fond of a practical joke.

"Twa Specials."—The laird of Balnamoon was a truly eccentric character. He joined with his drinking propensities a great zeal for the Episcopal Church, the service of which he read to his own family with much solemnity and earnestness of manner. Two gentlemen, one of them a stranger to the country, having called pretty early one Sunday morning, Balnamoon invited them to stay to dinner, and as they accepted the invitation, they remained and joined in the devotional exercises conducted by the laird. The stranger was much impressed, and mentioned to his friend how highly he esteemed the religious deportment of their host. The gentleman said nothing, but smiled to himself at the scene which was to follow. After dinner Balnamoon set himself, according to the custom of old hospitable Scottish hosts, to make his guests as drunk as possible. The result was, that the party spent the evening in a riotous debauch, and were carried to bed by the servants at a late hour. Next day, when they had taken leave and left the house, the gentleman who had introduced his friend asked him what he thought of their entertainer. "Why, really," he replied, with evident astonishment, "sic a speeat o' praying, and sic a speeat o' drinking I never knew in the whole course of my life."—*Dean Ramsay's Reminiscences.*

Spurgeon on Church Government.—It is, of course, generally known that the Park-street preacher left the church of his fathers in consequence of his embracing the views of the Baptists. But it is not so widely known that he also (in theory at least) embraced Presbyterianism, a still wider digression from the Independent Church, in which both his father and grandfather have been and still are pastors. Had there been a Presbyterian Baptist church in this land, Mr. Spurgeon would, in all probability, have been a member of it. But as there is not, we understand that he is at present engaged in drawing up a paper on the subject, (or rather on a part of the subject, which will be published early in the ensuing year. This document, we apprehend, will be looked for with much interest among what is called "the denominations."—*London Correspondent of Northern Daily Express.*

Free Trade in France.—The Paris correspondent of the *Nord* states that M. Baroche has brought before the Council of State a project containing the revision to the most liberal extent of the principal tariffs in France. "The Emperor," adds the correspondent, "in discussing with Mr. Cobden, at Compiegne, the principle of free trade, took some trouble to show the celebrated economist that, to bring about commercial liberty in France, energetic resistances have to be overcome, and that it is necessary to proceed with caution and prudence. The measure, which is to be submitted to the Legislative Corps, will not then give complete extension to the principles of commercial freedom, but it will be a material progress upon the present state of things. The resistances of which the Emperor spoke will soon be renewed, not only in the Council of State, but in the Senate, the Legislative Corps, and the industrial centers which depend so much on protection and prohibition."

The Post-Office.—The last annual return of the public revenue and expenditure exhibits the Post-Office in a very favorable financial position, the ordinary receipts having been £3,175,560, while the expenditure was £1,894,917. The expenses of the chief offices in London, Dublin, and Edinburgh were £443,020; surveyors in the United Kingdom, £43,879; provincial establishments in England, £410,838; ditto in Ireland, £45,680; ditto in Scotland, £68,040; establishments in the colonies and agents abroad, £21,931; conveyance of mails in the United Kingdom, £980,457; buildings and repairs in ditto, £107,315; manufacture of postage labels, £25,542; superannuation allowances, £36,360; and compensation allowances, £3,747. The balance of receipts over expenditure, excluding outstanding balances and claims, was £1,280,643; but the expenses of the foreign packet service are included in the navy estimates.

**Irish Fox-Hun

luminator rapidly extend. Some trifling matters have yet to be accomplished to render it, in every sense, perfect, but these present no great difficulties.—*Court Journal.*

Penny Newspapers.—Since the alteration in the newspaper stamp duty, no less than four hundred and eleven penny publications have been brought into existence in the United Kingdom, of which three hundred and seventy-two have already become extinct.—*Cork Constitution.*

Private Legislation.—The private business in Parliament for the ensuing session is an increase over last year—320 notices for private bills, consisting of railway and canal and miscellaneous bills, have been deposited, and 232 plans lodged, being an increase of 20 over the last session of Parliament.

Social Advancement.—The Earl of Shaftesbury, who has paid so much attention for many years to the condition of the working classes, took occasion on Wednesday evening, while addressing the supporters of a London day-school, to express the gratification which he had derived from the signs of popular progress which had presented themselves to him during his recent tour in the North of England. He had been "perfectly astonished," he said, at the advance made by the operatives within the last ten years, and this he attributed to the "great strides" made by education, especially regarded as including moral and religious training.

Execution of John Brown.—John Brown, the honest, but reckless and criminal leader of the Harper's Ferry rebellion, met the fate his attempt had merited, at Charlestown on the 3d of the present month. It would have been impossible to spare the life of a man who had caused so lamentable a loss of life, in so hopeless and purposeless an attempt. At the same time, one can hardly be surprised that his really earnest enthusiasm in a noble cause, and the dreadful nature of the wrongs that had first driven him into his criminal career, should gain for him a warm sympathy in the Northern states. A strong military force was assembled on the occasion. As usual with men possessing any nobility of character, he died with a firmness and courage worthy of a good cause.—*Leeds Mercury.*

THE proposal of the Earl of Carlisle to erect a statue to the memory of Oliver Goldsmith, in Dublin, has met with a hearty response, and sufficient funds have now been subscribed to authorize the committee to give the commission for the work to Mr. Foley, R. A.

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Editors' Book Table.

RE-STATEMENTS OF CHRISTIAN DOCTRINE, in Twenty-five Sermons. By Henry W. Bellows, Minister of All Souls' Church, New York. New York: D. Appleton & Co. 1860.

There is much that is interesting, animating, enriching, not only in these Sermons themselves, but in the mental force and culture, the tone of character, and the spiritual tendencies, which they everywhere manifest. A certain affluent and impetuous enterprise and manliness pervade and enforce them. The discourses impress us as altogether honest; as even unusually heartfelt and sincere. They are essentially positive, too, and constructive, not destructive in their aims; seeking to build up, and being fitted to build up, effective practical convictions in those who have heard, or in those who now read them, of the value of religion and its fitness to the soul, of the duty of worship, of the majesty, benevolence, and beneficence of God, and of the beauty and power of an earnest Christian life. The style is sometimes too impetuous for dignity, and too fast for finish, yet it is singularly free from stiffness or formality; supple and limber to a charm, as well as elegant, practised, and energetic. And in looking rapidly yet attentively through the volume, we have fallen upon no one sermon as yet which has not in it some useful, refreshing, and invigorating truth, presented in a fresh and stimulating way, to make it felt and remembered by those whom it reaches.

The substantive and characteristic teaching of the Discourses is, however, as of course it must be coming from Dr. Bellows, distinctively and emphatically Unitarian. He *is* a Unitarian; by early training and long association, and doubtless by mature conviction. And so he preaches this, sometimes more hastily, sometimes more elaborately, but with all the brilliancy, variety, force, the melodious utterance and the persuasive earnestness of which he is the easy master. The very structure of the sermons discovers the peculiar Unitarian discipline, in the general want of those formal divisions which are so common and almost universal in other pulpits. The marked absence, too, of any careful critical comment either on the passages of Scripture selected as texts, or on those which are cited as parallel and illustrative, indicates the same training; Unitarian scholarship not exercising itself most in Biblical exegesis. And when we examine the successive discourses, in their essential and governing teachings, we find the same character everywhere consistently and conspicuously exhibited. In the very bone and marrow of their structure as well as in their superficial aspect, they are essentially and intentionally Unitarian.

Yet the general tone of the discourses is neither secular nor rationalistic. It is on the other hand serious and reverent, always earnest and often devout; and will command to a great extent the moral sympathy of those who will yet most emphatically dissent from the special opinions and conclusions of the author. There are some marked, and to us we must add very painful exceptions, to this general remark; as where reference is made to the revivals of religious feeling and faith by which the country was so widely blessed a year or two since; and in other quite too frequent passages where the prevalent and ancient faith of Christendom is rather caricatured and contemned, than comprehended, appreciated, and seriously replied to. But in general we think all readers of the volume will bear witness to its freedom from either the arrogant flippancy of rationalism, or the bald and meagre political tone of that secular moralizing which is often called preaching. Its spirit is plainly and loyally religious. The eloquent paragraphs are not meant to be merely rhetorically fine, but to be truly helpful to man's spiritual life. The virtue and power of a conscientious earnestness inform and impress then.

So far as these sermons are to be regarded in their connection with the more recent and famous discourse of Dr. Bellows on the "Suspense of Faith," etc., we judge that they show with sufficient clearness that the views of that discourse were not hastily taken up and rashly expressed by him, but have been for years, since as early at least as 1851, his cherished convictions. In a forcible discourse preached in that year, and now printed with its date, he distinctly declares that "the Roman Catholic and the Unitarian have more sympathy than any of the intermediate sects of Christendom;" and maintains with conscientious emphasis, that "the religious man who has no vacillations in his views, who is not sometimes inclined to Calvinism, sometimes to Rationalism, sometimes to Catholicism, sometimes to Quakerism, has an imperfect activity, a dull imagination, and a timid love of truth." And a few years later he says, in an eloquent and fervent Easter Sermon, in almost the very words of his more recent discourse: "I seriously think the loss of the Church year, of the festivals and fasts of the Church, Christmas and Easter, Good Friday and Lent, a great detriment to practical religion—a loss to the sentiment of reverence, and to the public sense of the historic reality of Christianity, which is already, in conjunction with other causes, producing alarming consequences in this country. * * * I frankly say, that notwithstanding all the doctrinal defects, and the notorious pulpit dulness of the English Church, it seems to me the most respectable form of public religion now on the globe; the best worth taking as a model; better adapted to human nature and human wants, and with a better apparatus for self-perpetuation and extensive popular influence than any other of the existing systems."

One cannot doubt, after looking over this volume, that the confident and impulsive mind of the author has been advancing for some years in the direction of which the public has lately so widely taken note; that a Unitarianized Episcopalianism, or a Romanism with the bones out, has seemed to him the most desirable system; the immediate forerunner, if not the actual form and counterpart of the "Church of the Future." His generous and susceptible, yet also somewhat rash and imperious nature, is keenly alive at many points to the excellences of other systems; and while he contemplates or would tolerate no change in the radical Unitarian principles, he desires something more positive in the form, more comprehensive and historical in the mechanism, through which these shall be manifested and taught. Nobody can be further we judge than Dr. Bellows from becoming either a Romanist or an Episcopalian, by the acceptance of either of these systems in its integrity. The part of his mind which seems to tend in such directions is the esthetic and social part, rather than the intellectual or the moral. Yet he is so much like the cloud 'which moveth altogether if it move at all,' and he expresses his present thought and feeling with such entire abandonment to it as each successively kindles his ardor, that he makes the impression upon a superficial reader, or a careless public, of a man just ready to become a Papist, or to ask Bishop Potter to lay anointing hands upon him. It is not impossible, either, that the vehemence of his thought, and the urgent fluency of his rapid discourse, may carry others to results in which he would not think of joining himself.

As to the possibility of the development and the establishment in the popular acceptance of any such system as he seems thus to have in mind—the possibility of what he would style the Re-adjustment of Faith, on the basis of the Unitarian interpretation of the Gospel, conjoined with the ritual regularity and comprehensiveness, and the orderly splendor of the Catholic Church, or its less imposing imitation in the Episcopal,—we no more believe it than we believe that fish will fly and nightingales swim before the present decade is finished. Unitarianism must breed its own ritual, if it would have one; not accept one already constructed by others, and framed and moulded by other ideas. The Kings' Chapel Liturgy is as successful an effort as can ever be made in the latter direction; and that, we take it, as related to the denomination at large, is a palpable and generally recognized failure; having never been adopted, so far as we are aware, in a single society outside of that in which it had its origin. The faith of Christendom and of American and Protestant Christendom as well, will continue also to be Trinitarian; and the granite ribs and pillars of Mount Washington will soften into jellies before this is superseded by or is merged into the Unitarian theory of the person of Christ, of the work of Redemption, and of the Way of Life. Here and there a courageous, restless, sensitive mind, eager and oscillating, anchored to its own traditions, yet open to the impression of other ideas, reacting from the convictions of Christendom, and still aspiring to come into some historical and sensible unity with these, may accept the same scheme which Dr. Bellows commends; but the continent will sink and the skies become solid before that gets rooted in the popular consent, or even appeals with power to any save these brilliant, interesting, and unsatisfied exceptions.

SIDNEY'S ARCADIA.—The penny-a-liner who "does" the "Literary" column for a daily newspaper of this city, lays down his scissors for a moment to make merry at our "ignorance" in speaking of the *Arcadia* as a composition which has given Sir Philip Sidney his chief celebrity as a *poet*. Doubtless this item-monger supposes that it is necessary to a poem that every line should begin with a capital letter and measure so many feet. But the "poems" of Ossian are only an impassioned prose; and many a pastoral which has a recognized place in poetry, is wanting in the artistic measurement of verse. The Arcadia is a Pastoral; and the weight of authoritative criticism assigns it to the department of poetry; the poetry of dialogue with *dramatis personæ*; the poetry of sentiment and description, without the form of versification. Cowper describes Sidney as the sweet "warbler of poetic prose." Hazlitt in his sixth lecture on "the age of Elizabeth," includes Sir Philip Sidney's Arcadia with the metrical pieces of Beaumont, Fletcher, Ben Jonson, and others, under the title of "Miscellaneous *Poems*" of that period. Hazlitt criticises the Arcadia severely; he does not regard Sir Philip as a poet of much merit; but he judges the Arcadia by the principles and rules of poetry, and complains that *it is* "not poetry, but casuistry." But the criticism would have no force if the Arcadia was not by common consent regarded as a Poem. Hazlitt styles Sir Philip a "prose-poet," but instead of criticising the Arcadia as a mere prose composition, he speaks of its "quaint and pedantic style" as "an artificial excrescence transferred from logic and rhetoric to *poetry*;" and he sums up his objections to the composition as a whole with the remark that it is "*poetry degenerating* at every step into prose." There is no justice or propriety in such a criticism upon a novel or other prose-writing. The criticism has point simply because the Arcadia is regarded by all well-informed persons as a pastoral poem.

Milton was a tolerable judge of poetry, and of the distinction between a poem and a prose-composition. In his answer to King Charles's *Eikon Basilike*, Milton accuses the King of having palmed off upon his attending bishop as original, "a prayer stolen, word for word, from the mouth of a heathen woman praying to a heathen God; and that in no serious book, but the vain amatorious *poem* of Sir Philip Sidney's *Arcadia*; a book in that kind full of worth and wit." We hope that Mr. Burnham will issue an edition of this "amatorious Poem" of Sidney in the same exquisite style as that of the "Miscellaneous Works," and that he will be very particular to send a copy to our "influential and consequential" literary and poetic neighbor.

LITTELL'S LIVING AGE.—We have just securely deposited upon the shelves of our library a complete set of LITTELL'S LIVING AGE—paid for partly in the current coin of these United States, and partly in the coinage of brains that work ofttimes for a less tangible and measurable reward. But no matter for this; the terms are satisfactory to the publishers, and the volumes are most satisfactory to ourselves. Here they stand, tier above tier, sixty-two portly octavoes, neatly and symmetrically bound, and filled with such matters as cannot elsewhere be found within the same compass, and so easy of access and of reference. The periodical literature of Great Britain for the last sixteen years is reproduced in this library, with such general discrimination of judgment, such good taste in selection and arrangement, such variety of topic and of treatment, that as you open volume after volume and trace their weekly contents, you unroll a consecutive panorama of the Living Age of politics, literature, philosophy, science, and art. It is a well-stored magazine of information and opinions, drawn from the best sources, and always at command.

If, for example, you would recall the political phases of Europe in 1848–9, you find them all photographed from week to week upon these faithful pages; and not only so, you learn also what *The Edinburgh*, *The Westminster*, *The Examiner*, *The Quarterly*, and a multitude of lesser periodicals, pronounced upon passing events which are now matters of history. With the maturity of experience you go back and review these events as they actually appeared to near observers at the time;—thus correcting their judgments, or fortifying your own by revived impressions.

But it is not merely or even mainly in political affairs that you find these volumes valuable chroniclers of the times. Questions in philosophy, literature, art, discussions on critical or theological points—as for example "Demoniacal Possessions," the "Text of the Septuagint," the "Mosaic narrative of the Creation"—are here embodied as an index of the thought and spirit of the times; while stories and poems reflect the prevailing tone of *belle-lettres*, and afford diversion and entertainment in lighter hours.

Nor is it simply or mainly for *reference* that these volumes, now grown to a library, are to be prized. They are educators. They abound in earnest, strong, invigorating thought. They stimulate the mind of the reader by bringing it into contact with the minds of the most vigorous writers in the periodical literature of the times. No one can read from week to week the selections brought before him in *The Living Age*, without becoming conscious of a quickening of his own faculties, and an enlargement of his mental horizon. Few private libraries, of course, can now secure the back volumes, sets of which are limited and costly. But public libraries in towns and villages ought if possible to be furnished with such a treasury of good reading, and individuals may begin as subscribers for the new series, and thus keep pace in future with the Age in which they live.

DIARY OF A SAMARITAN.—Among the multitudinous publications from the great house of Harper & Brothers, is one entitled, "The Diary of a Samaritan: by a Member of the Howard Association of New Orleans." It is in some respects a pleasing book, full of a good-natured humanity, with a very latitudinarian and undiscriminating respect for religion of all sorts. We are not aware that there is anything positively bad in it except a great deal of bad grammar and bad rhetoric. The reading of it—as of many other modern books that find extensive circulation—would be a profitable exercise in schools, if the pupils were required to correct the syntax, and to point out instances of bad taste in the use of words and figures.

THE LOGIC OF POLITICAL ECONOMY, AND OTHER PAPERS. By Thomas De Quincey. Boston: Ticknor & Fields.

Now that De Quincey has passed away, it is one of the pleasantest associations with his name, that he acknowledged his indebtedness to an American house for the most honorable and generous treatment he had ever experienced from publishers, and also for the stimulus which led to the preparation of a revised and complete edition of his works. The most appropriate and enduring monument to that brilliant and prolific genius—his own scattered and diversified works gathered into a finished whole, and retouched by his own hand—was begun by the American editor of those works, whose patient industry and generous enterprise accomplished a service which the author "had found, from nervous depression, to be absolutely insurmountable."

The volume before us forms the *twenty-second* in the series of De Quincey's writings issued from the press of Ticknor & Fields of Boston. It is in itself a mirror of the versatile and insatiable mind of the Opium-Eater. It opens with a philosophical disquisition on Political Economy, into which mathematics, and economical and vital statistics are wrought with all the fervor of imagination and pith of anecdote and illustration which characterize the author's fancy sketches, while the whole is made to glow with his emphatic and kindling logic. This is followed by a pleasant biographical sketch of Milton; next a paper on the Greek Revolution; then one of those weird, fantastic tales of the horrible which only the brain of De Quincey could invent; and finally a series of tales translated or rather transfused from the German into an English of which he alone was master. The great magician of modern literature has departed from the stage. His "Confessions" and "Suspiria" reveal in part the process by which he became master of his art;—yet who would be willing to descend into "the deeps" out of which he lifted such wild, discordant, thrilling, fascinating notes and wails of wonder and of sorrow, for the sake even of his immortal fame? Our regret for his departure is mitigated by the thought that all he had done for literature has been so carefully garnered for American readers, and is preserved in a form at once inexpensive, beautiful, and appropriate.

THE FOREIGN QUARTERLIES.—The opening of the year is a favorable time to subscribe for the British Quarterlies reprinted by Mr. Leonard Scott of this city. The four leading Quarterlies and *Blackwood's Monthly Magazine* are reissued by Mr. Scott with promptness, and upon terms which bring them within the easy reach of individuals and clubs. For example, if the ministers in a country parish, or the minister, lawyer, and physician, shall club together, they can supply themselves jointly with the *London*, *Edinburgh*, *North British*, and *Westminster* Reviews, with Blackwood, for ten dollars a year. It would be better still if in every parish somebody would see that the minister is provided with the standard periodical literature, or such portions of it as he may elect to read.

SIR ROHAN'S GHOST; a Romance. Boston: J. E. Tilton & Co.

This is a genuine ghost story; the marvelous, the thrilling, the horrible, command the imagination of the reader from page to page and scene to scene, until a sensation of relief, like that experienced on awaking from the nightmare, is felt when Sir Rohan is dead "of his ghost." While the main interest of the story is strikingly sustained, there are descriptive passages of exquisite beauty, and scenic occasions of high dramatic power. With the chastening of experience and criticism, the author must become one of the most brilliant and successful novelists of the day.

From The New York Express, Jan. 6, 1859.

The editor of *The Independent*, who first insultingly asks—Is Mr. Brooks an idiot? and who then dooms the idiot to a higher law, a higher tribunal, to be properly punished, will of course, as a Christian man, doing as he would be done by, insert the following reply.

The question made between *The Independent* and Mr. Brooks, then, is—

"Whether, in the Federal Constitution, (art. 1, sec. 2,) as right fully quoted by *The Independent*, 'there is a recognition of slaves as Property.' (By Property in slaves is not meant Property in the soul of a slave, nor even in the body—but in the service, which is due to the master. A slave, as defined by our Revolutionary Fathers, is both person and property.)"

The true way to understand this article of the Constitution is—*first*, to find out who are "these three-fifths of all other persons" to whom are thus apportioned REPRESENTATION as persons and TAXATION as property. The article 1, sec. 2, as it stands, is apparently obscure, because, as *The Independent* rightfully says, the Constitution carefully avoided the use of the word *slave*, in order, we may add here, not to offend Massachusetts or the delegates from other states who had scruples upon the subject of slavery. But contemporaneous History, such as Debates upon framing and adopting the Constitution, the "Federalist," written by Madison, Hamilton, and Jay, and the early Legislation of the Fathers of the Republic, clearly explain the apparent obscurity.

What is that History?

Under the old confederation of states, long prior to the formation of the Constitution, the question arose, How was property to be assessed to carry on the war?—and in 1783, (March 28th,) upon motion of Mr. Madison, it was suggested that "slaves should be *rated* as five to three," the first development of the *three-fifths* principle of the Federal Constitution carried out in 1787. On framing the Federal Constitution, the dispute upon the mode and manner of rating slaves became perplexing, and the debate was much prolonged. Finally, on motion of Mr. Wilson of Pa., seconded by Mr. Pinckney of S. C., (see Elliot's Debates, 5th vol.,) the three-fifths mode of *representing* slaves as persons, and of *rating* them as property, upon which direct Taxes were to be apportioned, was agreed upon, as in the Constitution.

DIRECT TAXES, says the Constitution, shall be apportioned "according to their (the states) respective numbers," the numbers to be determined "by adding to the whole number of FREE PERSONS three-fifths of *all other persons*," that is, persons NOT free.

Now here two minor contemporaneous facts are to be noted:

1. In 1787, as in 1860, slaves never voted, but then, as now, were represented by their masters. The Federal Constitution adopted the state's mode of representation—that is to say, the masters of slaves were to be represented in Congress, in the proportion of three votes for every five slaves in the state.

2. Direct Taxes were to be assessed upon these masters as members of the states, upon every three slaves they owned, as upon every five free men—upon their Masters, we say, because slaves can pay no taxes, having no property, but being property themselves.

The very statement of these notorious facts, establishes the proposition of Mr. Brooks in his Preamble: but to settle the dispute about it, we make the following citations from contemporaneous history—which might be copiously increased:

From Elliot's Debates on the Federal Constitution, **vol. 5, p. 182.**

MR. ELBRIDGE GERRY OF MASS. thought PROPERTY should not be the rule of representation. Why then should the blacks, who were PROPERTY in the South, be, in the rule of representation, more than the cattle and horses of the North.

From Yates's Minutes, p. 406.

MR. GERRY.—Blacks are PROPERTY, and are USED to the Southward as horses and cattle to the Northward, and why should their representation be (more) increased to the Southward, on account of the number of slaves, than horses or oxen to the North?

From Elliot's Debates, p. 289.

MR. PATTERSON OF N. J. could regard negro slaves in no light but as PROPERTY. They are no free agents, have no personal liberty, no faculty of acquiring property; *but, on the contrary, are* THEMSELVES PROPERTY. * * * Would the slaves vote? They would not. Why then should they be represented?

From Elliot's Debates, p. 304.

MR. RANDOLPH OF VA. urged strenuously that express security ought to be provided for including slaves in the ratio of representation. * * * The design was entertained by some of EXCLUDING SLAVES altogether: the Legislature, therefore, (that is, Congress,) *ought not to be left at liberty.*

From the Debates, p. 305.

MR. PINCKNEY OF S. C. wished to make blacks equal to the whites in the ratio of representation. This, he urged, was nothing more than justice. The blacks are the laborers, the peasants of the Southern states. * * * It will also be politic with regard to the Northern states, as TAXATION is to keep pace with representation.

From Elliot's Debates, p. 393.

ROGER SHERMAN OF CT. did not regard the admission of negroes into the ratio of representation as liable to such insuperable objections (as Governor Morris had been setting forth.) It was the *freemen* of the Southern states who were in fact to be represented according to the TAXES paid by THEM, and the *negroes are only excluded in the estimate of the taxes.* These were his ideas of the matter.

From Elliot's (Massachusetts) Debates, 2d v., p. 36.

RUFUS KING.—The "three-fifths of all other persons" are the SLAVES. By this rule all representation is to be apportioned.

From p. 37.

Mr. King, in answer (to Mr. Widgery) said, all persons born free were to be considered as freemen; and to make the idea of taxation by numbers more intelligible, he said that *free negro children* of South Carolina are *to pay as much taxes as the three* Governors of New Hampshire, Massachusetts, and Connecticut.

From Elliot's (New York) Debates, vol. 2, p. 226.

MELANCTON SMITH. * * In plain English, each state is to send representatives in proportion to the number of freemen, and three-fifths of the SLAVES it contains. * * The very operation of it was to give certain PRIVILEGES to these people, who were so wicked as to keep slaves.

From p. 237.

ALEXANDER HAMILTON.—The first thing objected to is that clause which allows a representation for three-fifths of the negroes. * * It is the unfortunate situation of the Southern states to have a great part of their population, as well as PROPERTY, in blacks. * * The best writers on government have held that representation should be compounded of PERSONS and PROPERTY. * * It will, however, be no means be admitted that the slaves are considered altogether as property. They are men, though degraded to the condition of slavery. * * But representation and taxation go together, and one uniform rule ought to apply to both. Would it be just to compute those SLAVES in the ASSESSMENT OF TAXES, and discard them from the estimate in the apportionment of representation?

From Elliot's (Virginia) Debates, vol. 3, p. 453.

JAMES MADISON.—From the mode of representation and taxation, Congress cannot lay such a tax on slaves as will amount to manumission. Another clause (of the Constitution) secures us that PROPERTY which we now possess. No power is given to the General Government to interfere with respect to the PROPERTY IN SLAVES now HELD by the states.

From the "Federalist," No. 54, written by James Madison.

The true state of the case is that they (slaves) partake of both these qualities, (property and person,) being considered by our laws in some respects as PERSONS, and in other respects as PROPERTY. * * The Federal Constitution views them in the mixed character of PERSONS and of PROPERTY. *This is, in fact, their true character.*

* * It may be replied, that slaves are not included in the estimate of representation in any of the states possessing them. *They neither vote themselves, nor increase the vote of their masters.* Upon what principle ought they, then, be taken into the Federal estimate of representation?

* * This objection is propelled by a single observation. It is a fundamental principle of the proposed Constitution that, as the aggregate number of representatives allotted to the several states is to be determined by a Federal rule, founded on the aggregate number of inhabitants, so the right of choosing this allotted number in each state, is to be exercised by such part of the inhabitants as the state itself may designate. The qualifications upon which the right of suffrage depends are not, perhaps, the same in any two states. In some of the states, the difference is very material. In every state, a certain proportion of inhabitants are deprived of this right by the Constitution of the state, who will be included in the census by which the Federal Constitution apportions their representatives. * * In the Federal Constitution, the rights of property are committed into the same hands with the personal rights. Some attention, therefore, ought to be paid to PROPERTY in the choice of these hands.

Direct Tax Laws.

Let us now consider the light in which slaves have been viewed by Congress in levying a direct tax.

The acts of Congress relating to the assessment of lands, etc., and slaves, have been:

"An act to provide for the valuation of lands and dwelling-houses, and the enumeration of slaves within the United States," July 9, 1798, ch. 70: "An act to amend an act entitled 'An act to provide for the valuation of lands and dwelling-houses, and the enumeration of slaves within the United States,'" February 29, 1799, ch. 30: "An act to amend an act entitled 'An act to provide for the valuation of lands and dwelling-houses, and the enumeration of slaves within the United States,'" January 2, 1800, ch. 3: "An act to provide for completing the valuation of lands and dwelling-houses, and the enumeration of slaves in South Carolina, and for other purposes," January 30, 1805, ch. 11."

We will now advert to the act of 1813, imposing a direct tax. This act was ratified by James Madison. No man was better acquainted with all the provisions of the Constitution, their relations and dependencies, than this illustrious statesman. The 5th section of that act reads as follows:

"That whenever a direct tax shall be laid by the authority of the United States, the same shall be assessed and laid on the value of all lands, lots of ground, with improvements, *erections, dwelling-houses, and slaves*, which several articles subject to taxation, shall be enumerated and valued by the respective assessors, *at the rate each of them is worth in money.*"

Could Congress have employed words more emphatic, more minutely descriptive, to signify that a slave was private property, than are contained in the above section? Is there any distinction made in it between *lands and slaves? Each is liable to be taxed*, the tax is to be assessed on the value of each, and the value to be estimated by *the worth of each in money.*

Again: let us advert to the 24th section of the same act, and this idea is still more strongly expressed—is depicted in still more glowing colors:

"That where any tax, as aforesaid, shall have remained unpaid for the term of one year, as aforesaid, the collector in the state where the property lies, and who shall have been designated by the Secretary, as aforesaid, having first advertised the same for ninety days in at least one newspaper in the state, shall proceed to sell, at public sale, so much of said property as may be necessary to satisfy the tax due thereon, together with an addition of twenty per cent. thereto. If the property advertised for sale cannot be sold for the amount due thereon, with the aforesaid additions, the collector shall *guarantee the same in behalf of the United States* for the amount aforesaid."

Now, here Congress not only expressly admits that the slave is property, but directs the *collector to purchase* the slave in their behalf, if he is not bid up to the value of the tax imposed, and thereby becomes a slaveholder. The Congress of the United States, by the adoption of this act, acknowledges, in the plainest and strongest language, that it will not only *tax slaves* as real or other property, but that it will sell and purchase them.

"On the passage of the bill it was determined in the affirmative, yeas 27. Those who voted in the affirmative from the non-slaveholding states, are: Chase of Vermont, Condit of New Jersey, Gorman of New York, Gore of Massachusetts, Howell of Rhode Island, King of New York, Lacock of Pennsylvania, Morrow of Ohio, Varnum of Massachusetts, Robinson of Vermont."—(See Senate Journal, First Session, Thirteenth Congress, page 105.)

"On the passage of the same bill in the House of Representatives, those who voted in the affirmative from the non-slaveholding states are: Comstock, Denoyelles, Fisk, and Sage, of New York, Davis, Crawford, Findley, Conrad, Chas. J. Ingersoll, Ingham, Res. Seybert, Smith, and Wilson of Pennsylvania, Fisk of Vermont, and John McLean of Ohio."—(See House Journal, First Session, Thirteenth Congress.)

Here, then, is what Mr. Brooks was to demonstrate, from the History of the Constitution and the laws enacted in pursuance thereof.

1st. The "three-fifths of all other persons" in the Constitution, (art. 1, sec. 2,) was intended in the Constitution to mean, and *does mean* SLAVES—over, if *The Independent* pleases, in its own words, "PERSONS *bound* to service for LIFE," the same thing.

2d. Slaves, upon which were to be, and have been repeatedly levied DIRECT TAXES, as upon other property.

3d. Slaves, the property of masters, who do pay and must pay the tax levied upon slaves as their property.

Quod erat demonstrandum!

There are several errors that might be corrected in *The Independent's* statement of alleged facts—one, personal as to Mr. Brooks—but as the principles and constitutional history are more important than such errors, we do not enlarge the article. Whenever *The Independent* is disposed to discuss the theology of Mr. Brooks's speech, we doubt not he is ready, even with so formidable an opponent as a professed theologian.

THIRTY-SIXTH CONGRESS.

THE Republican members of the House of Representatives still maintain their honorable position, with manly dignity, immovable firmness, more and more closely united and self-reliant, while the several factions and fragments of factions that resist the organization of the House, are apparently growing more discordant and more frantic. Three or four unprincipled or irresponsible men, who were elected through a misguided liberality in the Republicans, refuse to assist in a Republican organization, or to stand aside and abstain from voting at all.

By this means, a handful of disunionists from the South are enabled to stop the wheels of Government, and are countenanced in their revolutionary course both by the Northern friends of the Administration and by the Southern remnant of the late Fillmore party, for political objects. Where it will end, we cannot foresee, because we cannot tell how far the desperadoes will dare to carry their operations for the dissolution of the Government.

One good effect has been to starve out and drive off a large number of lobby intriguers, whose purses have been exhausted by the long delay. Thus far, nothing has seemed to suffer except the office-holders and contractors, generally friends of the Administration, who are unable to get their pay.

It is to be hoped that nothing will be allowed to move the Republican members from their position, even if the House should remain unorganized two months longer.

Should any really serious evils arise, or become very threatening, it may become the duty of the legislatures of the free states now in session to send each a strong deputation to Washington, to see what the matter is, and to urge the adoption of the plurality rule, under which Mr. Banks was elected with so happy effect four years ago.

Results of Sunday-School Missionary Operations in Ohio and Indiana.—Last year was a time of blessing and success in the operations of the American Sunday-School Union on this field. Seventeen missionaries were employed, whose labors, through the Divine favor and the cordial co-operation of the friends of Christ, resulted in establishing 316 new Sunday-schools, numbering 13,500 scholars, and 2,200 teachers. Donations of books worth $975 were made to such schools as were in need of aid, and through the liberality of the American Bible Society, we circulated 3,500 Bibles and Testaments. Thus, in these hundreds of new localities, the Union Sunday-school, with its Divine text-book, its Christian literature, its oral instruction, echoed the words of Jesus, "Suffer the little children to come unto me."

I would express my grateful acknowledgments to the Sunday-schools, the churches, and the individuals whose contributions sustained us in this blessed work. Rejoicing in what God hath wrought, we feel that our work in Sunday-school extension is not finished, "there remaineth yet very much land to be possessed." Shall the American Sunday-School Union, with an increased missionary force, continue to gather the neglected youth into these Bible schools to educate the intellect and the heart, for usefulness and for heaven?

B. W. CHIDLAW,
Supt. Miss. Am. S.-S. Union in Ohio and Ind.
375 Broadway, Jan. 6, 1860.

NEW YORK CATTLE MARKET.

DECLINE IN BEEF AND HEAVY RECEIPTS OF HOGS.

Reported for The Independent.

WEDNESDAY, Jan. 11, 1860.

TOTAL RECEIPTS OF ALL KINDS.

	Cattle.	Cows.	Veals.	Sheep.	Swine.
Allerton's	2,709	16	277	1,937	....
Browning's	60	18	36	2,283	....
O'Brian's	32	29	47	1,242	....
Chamberlain's	29	34	42	4,391	....
Total	2,856	97	402	9,853	6,946
Total last week	3,382	62	236	8,508	8,112
Increase	....	35	76	1,345	....
Decrease	524	....	....	....	1,166

AT BERGEN, N. J.

At Bergen, N. J., 955 head Beef Cattle were sold to New York butchers.

PRICES OF BEEF AT FORTY-FOURTH STREET.

	To-day.	Last week.
Best quality	9¾ to 10¾	9¾ to 10¾
Medium quality	8 to 9	8 to 9
Inferior	5 to 7¾	5¾ to 7¾
General selling prices	6¾ to 10	6¾ to 10
Average of all sales about	7¾ to 7¾	7¾ to 8

Number on sale to-day at Allerton's of Beef Cattle.....2,709
Number last Wednesday " " 3,224
Sold to butchers at Bergen, New Jersey.....955

REMARKS ON BEEF CATTLE.

The supply is over 500 head less than last week, yet ample for the wants of butchers, who buy sparingly at a shade decline. The stock is changed somewhat, the receipts being largely of common quality. The few first-class met with a ready sale, at full prices, as such were wanted, and at the close, for really fine stock, there was a fair demand; while on all other grades the inquiry was slight. We quote prime stock as high as 10 to 10¾c.; common to prime, 6 to 9¾c., and a few at 10c.

The average of all sales about 7¾ to 7¾c. Drovers and brokers were again disappointed in supposing an advance would be obtained this week. They have been calculating for some months on an improvement, and have met with weekly discouragements. If they will only learn by their losses not to pay too high for cattle, and not to expect that consumers will respond to any and all the exorbitant demands these speculators and operators generally see fit to make, some benefit may result from their recent experience. The trade closed very dull at the Washington Drove-Yards.

MILCH COWS.

The receipts are very trivial, and there is no change. We quote at $25 to $60 60, as to quality.

VEAL CALVES.

The sales of good fat stock have been quick at 6¾ to 7c., and for one or two very extra at 7½c. We quote at 5¾ to 7c. for common to prime.

SHEEP AND LAMBS.

The market is more active, and at Browning's prices during the week were higher. The quality was much improved. Browning received 2,283 head: from New York, 836, New Jersey, 849, Pennsylvania, 266, Ohio, 182, and Canada, 150. On Saturday and Sunday they were without any stock. But few were on sale to-day.

At Allerton's the supply was ample, and prices were rather heavy to-day.

The following are among the sales: Belles & Kent, 895, for $4,712; average 9 head, $5 28, including 60 head at $480, and 90 head at $6 00 25. By Thomas C. Larkin, 782 head for $3,621 12, each $4 63; including 150 for $1,010. By McCarthy, 609 head for an average of $4 82.

SWINE.

The excessive receipts of Western Dressed Hogs, estimated at 200,000, in ten days have caused a pause in the operations in stock. The Dressed Hogs arrive in a hard, frozen condition, and can be stored away without much risk of thawing out for weeks. Some little speculation has taken place at 6¾ to 6¾c. for Dressed Western. The piers of the railroads are loaded with fresh arrivals and the stock that has been piled up awaiting removal. Owners move very tardily in carting away their goods, as they are generally anxious to sell from dock.

A large operator is thawing out by steam and packing Western Hogs in the face of the dull trade. He is known as determined and active, and often controls the trade; few outside of him understand the market better. Smokers are doing very little. The prices of New UnInspected Mess are $17, and Prime $13. Green Hams from Block 9c.; City Dressed Hogs 7c.

The Western Yards received 4,019 head, the Hudson River about the same number. We quote at 5¼ to 5¾c. gross. Dressed at 6½ to 6¾c. for Western, and 6¾ to 7c. for City.

REVIEW OF THE MARKET.

This Review is written, and our Prices Current are corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.

ASHES.—Newly inspected ashes have met with a fair inquiry at steady prices. Sales of Pots at $5 25, and Pearls at $5 37½.

COFFEE.—All kinds have been quiet, without any quotable change in prices. St. Domingo has been scarce and wanted at 11½ to 11¾c. The stock of all kinds is 84,000 bags and mats, including 37,000 Rio and 34,000 Java. The sales include 2,150 bags, including all kinds, at our quotations:

STOCK OF RIO IN UNITED STATES.

Jan. 8th.	New Orleans	85,000	Bags.
" "	Baltimore	23,000	"
" "	Philadelphia	5,000	"
Jan. 10th.	New York	37,932	"
	Total	148,932	"

COTTON.—The market has not experienced any important change. A moderate demand has prevailed, and prices have not until near the close shown any weakness. For a day or so full quotations were not as easily realized, and holders were a little more willing to sell. The sales have been 7,550 bales, including a portion in transitu. We quote—

NEW YORK CLASSIFICATION.

	Uplands.	Florida.	Mobile.	N. O. & Tex.
Ordinary	8¾	8¾	8¾	8¾
Middling	11	11	11¼	11¼
Middling Fair	11¼	11¾	12	12⅛
Fair	12	12	12⅛	13

FLOUR AND MEAL.—Heaviness and only a moderate degree of activity have been the distinguishing features of our market for Western and State Flour since our last issue. The news from Europe has proved less favorable than many expected, and the trade and shippers have held off. Buyers for Western account, on the contrary, have purchased freely, and this has contributed materially to sustain the market; but this has not been sufficient to counteract the downward tendency and heaviness which is so noticeable at the close. The current rates that have prevailed for some time past have been above the limits of most orders for export, and hence we have very little depletion in our stock to note, which is so important at this time. Thus far very little has been made by holding, and the time is near at hand when much of this must be disposed of. The prospects for a foreign demand at an early day are not as favorable as they were some time since, and therefore the chances of disposing of our large stock are rather discouraging. Western speculators are extremely confident in the permanency of present prices, but they do not look at things correctly; especially in a financial point of view. We have a large surplus here, and this must be sold within sixty days—or much of it—and unless there is a change in our money market, we cannot count on any advance for some time to come. We regard it as an unfavorable state of things, that so much of our present stock is held by speculators, who act oftentimes without judgment, and are usually the first to break down the market. The business has been the most noticeable in the low grades—these have sold slowly; the better grades have been in fair demand at former rates. Canadian Flour is in small stock, and has sold freely to the trade at full prices, and is in good repute. Southern Flour is in fair demand, and with moderate arrivals prices have changed but slightly, but at the close the tendency is downward for most kinds. The stock of this is large for the season, and the consumption is moderate. Rye Flour has ruled very steady, with a fair demand. Corn Meal has improved slightly, and is more saleable. Buckwheat Flour has declined, and is plenty at $2 to $2 31¼ ₱ 100 lbs.

GRAIN.—The Wheat market the past week has been very quiet indeed. The desire to sell has been more noticeable, but shippers generally have held off, and millers have purchased only to a limited extent, the current rates asked being relatively higher than Flour, and above most orders for export. Our regular shippers have been virtually out of market. One or two *irregulars* have been in market, and paid extravagant rates, but the transactions must be considered as no test or guide to the present or prospective foreign demand. The arrivals are limited, and the stock has diminished slightly. At the close the market is heavy and unsettled. Rye has improved, with a fair demand for milling. Barley has ruled quiet, and is heavy; the stock is ample. Oats have declined, and are plenty and heavy at the close. Corn has fluctuated, and has been more active for the home and Eastern trade. The stock is moderate of all kinds, but new will soon be abundant.

HOPS.—There is a moderate inquiry noticeable for first sorts '59's, at 12. to 16c. In old hops there have been forced sales to close out old stocks of about 400 bales, at 2 to 4c. for '56's and '57's.

MOLASSES.—New Orleans sells moderately at 53c. Foreign is dull. Small sales of Cuba Muscovado at 26 to 30c., and Barbadoes at 34c.

NAVAL STORES.—Spirits Turpentine has been in moderate request at prices varying from 43¾ to 45c.—chiefly at 44 to 44½c., cash. Common Rosin has been in fair demand at $1 60 to $1 65 ₱ 310 lbs